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The Seed

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SEED

free city



free sisters

Volume 5 No. 6 of the Exciting Chicago Seed is lovingly brought to you by the gang of notorious outlaws reputed to be hanging out at a dingy storefront office located at 2551 N. Halsted, Chicago Ill. 60614. It is rumored in certain disreputable underground circles that a simple phone call to 929-0133 or 34 is very likely to elicit a salutation of "Pig City Seed" or, alternately, "Step Up to the Bright One."

Altho many of Chicago's Finest look askance at the disheveled appearance and spirited voices of the Seedlings (as evidenced by a recent bust for alleged possession of a notorious weed), their social stature and Upward Mobility is proved beyond a doubt by the recent appearance of one of their number, the illustrious Mr. Abe Peck, in the most recent edition of that guide to the Finer People—"Who's Who in Amerika"—right beside Mrs. Richard M. Nixon (who? you ask), Gale Sayers and some fellow named Richard B. Ogilvie.

Certain informants lead us to believe that these Seed people were seen in attendance at such recent events as the Free Bobby rally at the Federal Building the Free City Music events in Lincoln Park, and sulking around Chicago's North Side plotting and conspiring to produce similar riotous disruptions of the peace and quiet desired by all good citizens of our fair city.

In our central files, we have information on the following sisters and brothers: Lynda, Sue, Wanderoo, Abe, Elliot, Armando, David, Bill, Bernie, Peter, Elliot, Tom Hayden, Afeni Shankur, Linda, Karen, Penny, Rebeca, Cousin Virginia, Gretchen, Flora, Shelly, Sharon, Hedda, Jane, Dru, Jody, RAT,LNS,Donovan, dozens of street sellers, Marshall (on the road but with us in spirit), the Gunn collective (one of whom was busted while selling seeds outside Woodstock for hasseling a pig who was beating a comrade. The pig decided it was time to "pick up the gunn."), Karl Lundgren and Bob London, Don Grau, David Moberg, Karl-Heinkel Messerschmitt, Rocky Mountain, Spotted Simon, The Krug, Neil, Boston Broadside, Rising Up Angry, Botticelli, Rita, Skippy, Tom, Debbie, and Jerry.

This issue is dedicated to our oppressed sisters everywhere—who are gonna be free—you better believe it—by any means necessary.

Good numbers

FREE CITY EXCHANGE	281-7197
Seed	2551 N. Halsted 929-0133
Rising Up Angry	2261 N. Lincoln 472-1791
Chicago Defender	225-2400
Second City	2120 N. Halsted 549-8760
Chicago Journ.Review	664-5255
Newsreel	2744 N. Lincoln 248-2018
Print Co-op	6710 N. Clark 973-0219

Women's Liberation Union	927-1790
S.Side Women's Ctr	5406 S. Dorchester DO3-1348

Black Panther Party	2350 W. Madison 243-8276
Concerned Citizens	2512 N. Lincoln 348-6842
IWW	2440 N. Lincoln 549-5045
Young Patriots	4400 N. Sheridan 334-8957
LADO	2353 W. North 276-0909
Young Lords/People's Church	834 W. Armitage 549-8505

YSA	939-2667
YAWF	3435 N. Sheffield 248-8082
Chi Peace Council	343 S. Dearborn 922-6578
People's School	4409 N. Sheridan 561-6737
Student Mob	9 s. Clinton 332-1108
N. Side Cooperative Ministry	281-0690
Breadbasket	548-6540

Mental Hlth Clinic	1900 N. Sedgwick 642-3531
VD Clinic	27 E.26th St. 842-0222
Student Health Org.	1613 E.63rd 493-2741

Looking Glass(runaways)	1725 W.Wilson 334-2601
Grace Church(runaways)	555 W.Belden 549-1002

Community Legal Counsel	726-0157
Lincoln Pk Rights Center	525-9775
ACLU	6 S. Clark 236-5564
Law Student Comm	357 E. Chicago 649-8462
People's Law	2156 N. Halsted 929-1880

DRUG INFORMATION

Just Us	61 N. Parkside 378-7618
LSD Rescue	7717 N. Sheridan 338-6750

DRAFT COUNSELING

CADRE	519 W. North 664-6895
Hyde Pk.Anti-Draft	5615 S. Woodlawn 363-1248
N.Shore Anti-Draft	475-2260
Lawndale Assn	636-7715
Amer. Friends	407 S. Dearborn 427-2533

Police	(request district) 922-4747
Police Emergency	765-1313
Audy Home	2240 W. Roosevelt 633-2200
Cook County Jail	2600 S. California 523-0101

South Side/U. of C.	955-7433
North Side	472-2967
Northwestern Univ.	338-9241
Roosevelt Univ.	525-5268

Matiachine Midwest	334-2244
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There's a far-out little Indian village at Waveland and Seminary that was formed around the beginning of May after Carol Warrington was evicted for refusing to pay rent on a run-down apartment. Ebert Realty had promised to add more outlets to the existing 1, count 'em, 1, outlet already there. Laborers drilled a lot of holes in the walls and never came back, resulting in falling plaster. Carol had no bathroom sink, the windows were loose and ready to fall out, and she had no heat for three months last winter. When the Indian Center came to move her to another apartment, she requested a teepee. Five run-down apartments in fifteen months moved her to make this strange (to them) request. So fourteen Indian men got together and attempted to put up a crooked teepee. But years of run-down apartments had robbed them of knowledge about old ways and, as they later found out, women were traditionally in charge of putting up the teepees. Luckily, a Boy Scout stopped by and helped them erect the first teepee of the "Chicago Indian Village".

The Native American Committee "disassociated" themselves from the Chicago Indian Village after the second night, preferring to support an Indian action at Pyramid Lake in Nevada. At the NAC meeting, a majority of the people voted to support the village, feeling that it was more important to straighten out their own affairs than to finance an expedition to Pyramid Lake. The four board members, however, decided against supporting the village.

The Lakeview citizens were uptight at first because they said that some of the Indians were getting drunk every night and making a lot of noise. They invited a few of the Indians to a meeting and Michael Chosa, one of the Village leaders, spoke to the group and assured them that the camp would be closed at 10:30 p.m., that there would be no drinking in the camp, and that the grounds would be cleaned up. After hearing his speech, the citizens group gave him their complete support.

On Saturday, May 30th, the Indians were participating in the ancient ceremony of initiating their new drum. Several pigs came and told them to stop drumming or they'd be arrested, as the neighbors had complained of the noise. Their head drummer insisted that the pigs arrest him and no one else, but 10 Indians lined up, beat the drum, and were busted one by one. Finally the cops got pissed and seized the drum. Michael Chosa was knocked to the ground and hit in the head when he tried to retrieve it. Twenty-five Circle Campus students, who were having a party down the block had come to the Village to see what was going down. One of these students rescued the drum when it fell to the ground, and began to run with it. He was knocked down and thrown in the wagon with the rest of the Indians and the drum was confiscated. One of the Indian women jumped on a cop as he grabbed her husband. She too was thrown to the ground and busted. Thirty-five people marched to the Town Hall police station, where Carol Warrington said, "You have my people here, arrest me too!" Which they did. The students took up a collection and raised \$45 towards bailing people out. Money donated for food by De Paul University was also used for bail, and good people from all over responded to this by bringing food to the Village. Meanwhile, the Indians sang and chanted in jail until their release. According to Bill,

one of the spokesmen for the Village, the complaint was never signed. The drum is still being held as evidence.

A second bust came down a week later, on Sunday while they were initiating their second drum, the money for which had been donated by Reverend Wilkins of a nearby Lutheran Church. The Salvation Army Band came over to play a few tunes and the Indians sang and played their drum. They finished at around 10:15 and the drum was put in the teepee. According to Chosa, a previous agreement had been made with the police department and the local Lakeview citizens that the camp would be closed and the music stopped at 10:30 each night. A few minutes after they had finished, the pigs came and stated that anybody left in the camp by the time the paddywagons got there would be arrested. The pig had hardly finished his statement when the wagons pulled up. Four people were singled out and busted. Chosa protested, "You said everyone left would be arrested! Why is it you only took Indians? What about the other people here?" (There were 50-60 visitors to the camp that night.) At this point, one pig came out of the teepee carrying the drum, which is now, along with the first drum, being held for evidence. Michael tried to take it from him and was again busted. A nine-year old boy was standing in the way of a bust and got his arm twisted up behind his back. His mother was shoved back when she tried to help and the boy was thrown in the wagon. Ten people were busted altogether and some were beaten with nightsticks. The ride to the station was a fast one with many sudden stops causing the people inside to slam into the front of the wagon. Presently, all are out on bail and since then, two more drums have been acquired.

At the moment, the Indians are organizing a Housing strike against a slumlord by the name of Guttman who allegedly was "run off the South side by blacks". Guttman owns about 140 buildings around the Lakeview and Uptown areas. The Indians began informing some of his tenants of their rights on the same day a law was passed giving any welfare recipient the right to withhold rent if his or her housing is substandard. They are getting it together, talking to more of his tenants every day and plan in the very near future to collectively withhold rent.

The Indians plan to stay in the camp as long as possible. Thirty or so people are living there now, including a South Dakota woman and her daughter who wandered into their camp one day with no shoes and no place to live. She had been to NAC and the Indian Center but both claimed they could do nothing for her. The people of the Village gave her shoes, shelter and food. They would like to help more people but have had to turn many away because they lack funds, tents and food. De Paul University has donated money and tents. Many other people have given money, food, blankets and clothing.

The Indians need support to continue through the summer so stop on over to see them. Anything you can bring, will certainly be appreciated. There's a pbw-wow every night from 6:30 to 10:30 and the other night they held a free feed, so even if you can't bring anything, just go on over to rap with them, see their village and dig up on their culture.

Lynda



[This article is an edited excerpt from Tom Hayden's new book as published in the July issue of Ramparts Magazine. Another section can be found on page nine of this newspaper. We strongly recommend that you read all of Hayden's work, since it is one of the best definitions of the radical/revolutionary situation to be found anywhere.]

...The new people in white America are clustering in ghetto communities of their own. Berkeley, Haight Ashbury, Isla Vista, Madison, Ann Arbor, the East Village, the Upper West Side. These communities, often created on the edge of universities, are not the bohemian enclaves of ten years ago. Those places, like Greenwich Village and North Beach, developed when the alienated were still a marginal group. Now millions of young people have nowhere else to go. They live cheaply in their own communities; go to school or to various free universities; study crafts and new skills; learn self-defense; read the underground press; go to demonstrations. The hard core of these new territories is the lumpen-bourgeoisie, drop-outs from the American way of life. But in any such community there is a cross-section of people whose needs overlap. In Berkeley, for example, there are students, street people, left-liberals, and blacks, together constituting a radical political majority of the city. Communities like this are nearly as alien to police and "solid-citizens" as are the black ghettos.

The importance of these communities is that they add a dimension of territory, of real physical space, to the consciousness of those within. The final break with mainstream America comes, after all, when you literally cannot live there, when it becomes imperative to live more closely with "your own kind."

Until recently people dropped out in their minds, or into tiny bohemian enclaves. Now they drop out collectively, into territory. In this situation feelings of individual isolation are replaced by a common consciousness of large numbers sharing the same needs. It is possible to go anywhere in America and find the section of town inhabited by the drop-outs, the freaks and the radicals. It is a nationwide network of people with the same oppression, the same language, the same music, the same styles, the same needs and grievances: the very essence of a new society taking root and grow-

ing up in the framework of the old.

The ruling class views this pattern with growing alarm. They analyze places like Berkeley as "red zones" like the ones they attempt to destroy in Vietnam. Universities and urban renewal agencies everywhere are busy moving into and destroying our communities, breaking them up physically, escalating the rents, tearing down cheap housing and replacing it with hotels, convention centers, and university building. Politicians declare a "crime wave" (dope) and double the police patrols. Tens of thousands of kids are harassed, busted, moved on.

* * * * *

In every great revolution there have been such "liberated zones" where radicalism was most deeply rooted, where people tried to meet their own needs while fighting off the official governing power. If there is revolutionary change inside the Mother Country, it will originate in the Berkeleys and Madisons, where people are similarly rooted and where we are defending ourselves against constantly growing aggression.

The concept of Free Territories does not mean local struggles for "community control" in the traditional sense--battles which are usually limited to electoral politics and maneuvering for control of funds from the state or federal government. Our struggles will largely ignore or resist outside administration and instead build and defend our own institutions.

Nor does the concept mean withdrawal into comfortable radical enclaves remote from the rest of America. The Territories should be centers from which a challenge to the whole Establishment is mounted.

Such Free Territories would have four common points of identity:

†First, they will be utopian centers of new cultural experiment. "All power to the imagination" has real meaning for people experiencing the breakdown of our decadent culture. In the Territories all traditional social relations--starting with the oppression of women--would be overturned, or at least re-examined. The nuclear family would be replaced by a mixture of communes, extended families, children's centers and new schools. Women would have their own communes and organizations. Work would be re-defined as a task done for the community, or as play.

Drugs would be commonly used as a means of developing self-awareness. Urban structures would be destroyed, to be replaced with parks, closed streets, expanded backyards, inside blocks, and a village atmosphere in general would be encouraged. Education would be reorganized along revolutionary lines, with children really participating. Music and art would be freed from commercial control and widely performed in the community. At all levels the goal would be to eliminate egoism, competition and aggression from our personalities.

†Second, the Territories will be internationalist. Cultural experiment without internationalism is privilege; internationalism without cultural revolution is false consciousness. People in our Territories would act as citizens of an international community, an obstructive force inside imperialism. Solidarity committees to aid all Third World struggles would be in constant motion. Each Territory would see itself as an "international city." The flags, music and culture of other countries and other liberation movements would be commonplace. All imperialist institutions (universities, draft boards, corporations) in or near the Territories would be under constant siege. An underground railroad would exist to support revolutionary fugitives.

†Third, the Territories will be centers of constant confrontation, battlefronts inside the Mother Country. Major institutions such as universities and corporations would be under constant pressure either to shut down or to serve the community. The occupying police would be systematically opposed. Stores would be pressured to transform themselves into community-serving institutions. Tenant unions would seek to break the control of absentee landlords and to transform local housing into communal shelter. There would be continual defiance of tax, draft and drug laws. Protest campaigns of national importance, such as the anti-war movement, would be initiated from within the Territories. The constant process of confrontation would not only weaken the control of the power structure, but would serve also to create a greater sense of our own identity, our own possibilities.

†Fourth, they will be centers of survival and self-defense. The Territories would include free medical and legal services, child-care centers, drug clinics, crash pads, instant communication networks, job re-

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FREE CITY DIRECTORY

FREE CITY EXCHANGE is a Chicago community switchboard. Anything you need to fuck the system, stay alive, or be just a little bit happier, they've got. Call 281 7197 or stop in 2261 N. Lincoln. They need money for phone bills and rent and volunteers to answer phones so the service can be expanded to 24 hours a day.

FREE CITY NEWS is a weekly street sheet for Chicago. Call Jeff or Rita at Free City Exchange with news or offers of money or paper.

RISE UP ANGRY is an organization of brothers & sisters both grease and freaks thruout the city. They publish a newspaper, hold open raps, cool out fights between the gangs and try to get the people together to fight the real enemy, have a womens group, and help brothers and sisters who are harassed and busted. Box. 3746 Merchandise Mart, Call 472-1791 for more info.

THE ILLINOIS CHAPTER of the **BLACK PANTHER PARTY** publishes a community bulletin, operates 6 community centers, 3 breakfast programs, a medical center, and The National Committee to Combat Fascism. They need money, breakfast foods, office equipment and supplies, mimeos, typewriters, cars. The office is at 2350 W. Madison, call 243-8276 for more info.

CHICAGO BRANCH of the **INDUSTRIAL WORKERS OF THE WORLD** is part of Americas oldest genuine radical labor organization. The office is shared with the national headquarters at 2440 N. Lincoln. The hall is available for use by community organizations for meetings, socials, and benefits. Volunteer office help is welcome, call 549-5045 for help in job situations in need of labor organizers. Meetings 1st Friday of every month at 8:00 pm.

THE CHICAGO COMMITTEE TO DEFEND THE PANTHERS has been organized to help provide legal and political defense to the Black Panther Party. They need money desperately for bail and legal fees, as well as for printing and distributing truthful information on the Black Panther Party. Contributions should be sent to the committee care of the Seed, 2551 N. Halsted, or call 929-0133 or 281-7197. Posters, buttons, information, books, records, tapes, and speakers are available.

FREE CITY RADIO from 12 to 5 am 7 days a week. Tuesday from 12 to 3 presented by the Suzy Creamcheese Womens Lib. Collective. WEAW 105.1 FM. Community news, rock music & righton raps. Call Bob Rudnick at 929-0133.

FREE CITY MUSIC is currently being run by the White Panther Party, with the help of Euphoria Blimp Works to provide free music for the community. If you need a band or want to play a free gig, call Steve at 787-7197.

FREE CITY OFFICE SUPPLIES has a glut of paper clips and ballpoint pens, needs donations of other supplies and furniture for redistribution to movement offices. 2551 N. Halsted, 929-0133

NORTH SIDE CO-OPERATIVE MINISTRY is involved in too many programs to list all of them here; they are working in areas of promoting peace, low income housing, education through a headstart program, common pantrys, a bail service. They need volunteers, food, medical supplies, lawyers & bail money. 281-0690, 2507 N. Greenview.

ALICES REVISITED is a political social and cultural center at 950 W. Wrightwood. They are holding benefits every weekend to raise money to bring the restaraunt up to Health Dept. standards. Some things needed: musical instruments (esp. a piano), sound equipment, a 16 mm projector, Available: space for community organizations and free work for anyone who wants to help. Call 528-4250.

PEOPLES LAW OFFICE handles criminal law cases free to members of revolutionary organizations, others according to their ability to pay. 2156 N. Halsted, 929-1880.

AMERICAN CIVIL LIBERTIES UNION handles criminal law cases where points of constitutionality are concerned. 236-5564, 6. S. Clark

DR' E. BETANCES FREE PEOPLES HEALTH CENTER is operated by the Young Lords Organization at Peoples Church, 834 W. Armitage, 549-8505. Seves people south of Fullerton Ave. Call for hours and services. Donations welcome.

FRITZ ENGLESTEIN FREE PEOPLES HEALTH CENTER is at Holy Covenant Church, Wilton & Diversey, 348-6842. Serves people living between Fullerton & Barry, & Clark & Racine. Hours are 3-9 pm wednesdays, 11 am-4 pm Saturdays. Provides medical care, checkups, shots, disease tests, referrals for health, housing & legal problems, child care, and education in family health care, first aid & nutrition.

SPURGEON "JAKE" WINTERS FREE PEOPLES MEDICAL CLINIC is operated by the Black Panther Party and provides free health care for the community. They are at 3850 W. 16th St., phone 522-3220. Donations of money & medical supplies are welcome.

PFLASH drug abuse center helps anyone with drug problems of any kind. 24 hour service Call 549-2520.

STUDENT HEALTH ORGANIZATION works to bring health & medicine to the streets. Now working with BPP YLO and RUA on medical centers, they welcome volunteers. Help smash the profit-oriented medical industry. Call 493-2741. 1613 E. 53rd St.

CONCERNED CITIZENS SURVIVAL FRONT 2512 N. Lincoln, 348-6842. See article this issue.

An **EARTH SERVICE PROJECT** is in operation at North & Larabee. People are planting and careing for a vegetable garden, the food to be harvested and distributed free to those who need it. Needed now: topsoil, tools, money & you. Call the Earth Peoples Park Chicago Energy Center, 845 Gunison. 728-7891.

PEOPLES PARK at Armitage & Halsted needs the same kind of care being given to the Earth Service Project, along with playground equipment. Just go out and work on it, or see the Young Lords at Peoples Church 834 W. Armitage for specifics.

NEWSREEL Chicago collective rents, lends & sets up showings of movement films. 2744 N. Lincoln, 248-2018.

FREE FILMS at Neighborhood Commons, Wisconsin & Fremont every Wed. night at 8:00, call David at 248-9858 if you have films to show.

THE YELLOW HOUSE is a coffeehouse located at 1157 N. LaSalle, open Fri. & Sat. nights 6 to 12 pm. Come in for free coffee and rap.

OTHER DOOR COFFEEHOUSE is at 3124 N. Broadway. Free music & open poetry readings. For more info see Seed calendar or call 348-8552.

AGITPOOP produces revolutionary graphics arts designs for free or what you can give. Call Lester at 929-0133.

PEOPLES SCHOOL is operating on two fronts--Survival through learning technical skills in communication and Liberation through student developed curricula leading to projects--from an academic course in Afro-American life to running a Saturday evening coffeehouse. Sample of summer programs is a food co-op run by HS students and a summer reading tutoring program. Volunteers needed. Call 561-6737 for more info. or drop by 4409 N. Sheridan.

HIGH SCHOOL RADICAL UNION is a resource center for people who want to change their schools. (Or do away with them.) Call Bill at 929-0133 for more info.

FREE CITY CLOTHING is available at the Seed office or Free City Exchange. Donations welcome.

JUST-US is a west side drug education program. 61 N. Parkside, 378-6750. See article this issue.

GRACE LUTHERAN CHURCH at 555 W. Belden holds free feeds every Wednesday at 6 pm, have some leads on housing and runaway/parent counseling.

LOOKING GLASS is a runaway center located at 1725 W. Wilson. They also have a job co-op. Call 334-2601 if you have work or can house a runaway. No pig hassles.

FREE THEATER presents Joan of Arc, a rock opera, at Lincoln Park Presbyterian Church, 600 W. Fullerton, Sundays 7 & 8, Mondays 8 pm.

THE STOREFRONT LTD. has a sewing workshop with access to sewing machines and a potential market. Also trades, buys and sells books, takes crafts and clothes on consignment. Bring yr. own material. 2478 N. Lincoln, 549-8814, ask for Lois or Rebecca.

J.S. JORDAN MEMORIAL PRINTING CO-OP prints for the community at co-operative rates 6710 N. Clark 973-0219. Donations of paper and printing supplies welcome. A Wobbly shop, I. U. 450

OMEGA POSTERS prints for the community. Growing out of the CADRE printing program, they can print sizes up to 11 x 17 in up to 4 colors with seperations supplied. 684-6227, 939-7672, 711 S. Dearborn.

HYDE PARK COOPERATIVE SOCIETY operates a supermarket & a furniture store. Ph. 7-1444, 55th and Lake Park. Membership \$10.00 a year with interest returns at end of the year..

FREE CITY FOOD happens Sundays in Lincoln Park. Contact Steve or Rita at Free City Exchange if you want to help. Or start a food conspiracy with your neighbors to buy food in quantity to save money. Eat together.

THE DANCE TROUPE and students of Columbia College perform "journey" FREE at 1725 N. Wells, Wednesdays at 8 pm.

WOMENS LIBERATION
Chicago Womens Liberation Union

2875 W. Cermak 927-1790
Southside Center
5406 S. Dorchester 363-1348
La Dolores Center
Orchard & Armitage 944-8087
See Supplement in this issue for more info.

GAY LIBERATION is dedicated to freedom for homosexuals to live without fear of repression & to develop points of solidarity of gay people with other oppressed peoples.

N. Side---Loyala/DePaul	477-3724/472-2967
S.Side ---University of Chicago	955-7433
Circle Campus	363-7630
Northwestern U/N. Suburbs	338-9241
Black Caucus	955-7433
Women's Caucus---south	955-7433
---north	642-7476
Newsletter	528-8716
D.O.B.	869-9075
Mattachine	334-2244

RED STAR PRESS prints for the community at low rates--can do up to 4 colors on paper sizes up to 17 x 22. Leaflets posters booklets newspapers & stickers. Joel will teach people to run the equipment--Freedom of the press is guaranteed only to those who can run one. 641-1576. 180 N. Wacker.

CIRCLE FREE UNIVERSITY will be in session this summer. Study collectives dealing with problems of ecology in the Chicago area, Guerilla theater tactics, and radical political thought are under way. Call **STRIKE UNIVERSITY COLLECTIVE**: 833-4650. 800 S. Halsted.

WHITE PANTHER PARTY is an organization parallelling the Black Panther Party in the hip community. Chicago chapter can be reached through Free City Exchange.

LEGAL WELFARE CLINIC every other Tuesday from 6-9 pm at Concerned Citizens Survival Front. 348-6842 for more info.

RISING UP ANGRY

When we came together and started our organization and our paper, we chose RISING UP ANGRY as our name because it laid out - in three words - what's happening to young people in (hard, straight on, low down dirty) Chicago and America. 'There's a new sun, rising up angry in the sky.' It's what's happening: people get messed over, they get mad; then, as their heads get clear on who's creating the problems, they begin to Rise Up Angry. The people of America and the World are RISING UP ANGRY. No more bullshit! We're like the rising sun, just beginning something new, the day is ours; the future is ours to build.

People old in their ideas and old in their ways, are worried about us, the young. Well we ain't worried. To be worried about us is like being worried about sunshine! We're not worried because we've got the energy and we're moving fast, about changing things, making them better, making them more human and real. We're making America and the World into a People Thing.

A people thing! That's why Nixon, Agnew, Daley and Hanrahan, all the pigs, are so frantic now in their different ways. They're afraid of a people's thing. They're afraid of the people, afraid of us. We're the people; we're everywhere; we're greasers and freaks, whites, blacks, latins, orientals and indians. We're on the streets, in the parks, busting out of schools, jobs, the service and jails. Yeah, we're busting out all over. Sometimes those who lead us get killed (like many Panthers and Young Lords) but it obviously doesn't stop the people, because the rougher it gets, the stronger we get.

All those potential brothers and sisters, not yet hip to the revolution, who don't have a vision of a new man and a new woman and a new world, are beginning to deal with the problems. They can do it with a little help

from brothers and sisters in the revolution, showing them the way, everywhere we go. And we go everywhere, because we are everywhere. We're on the southeast and southwest sides, the west side, the north and northwest sides. We're all across Chicago, all across America and the World. We rap, ask questions, make mistakes, learn, and tell it like it is! We take care of business, in large groups or just twos and threes.

They can try and control us with their hired guns, their hired pigs, and they can even try by coming on nice, by saying, 'these kids have lots to say', 'it's o.k. to protest, as long as it's non-violent', but we know where that's coming from. And we ain't taking their bullshit excuses. We're going to run our own show.

While they keep up war on the people here at home and abroad, they lie about us giving the V sign when the brothers and sisters are really giving the people's fist. We are disgusted by their treatment of us. They kill our brothers and sisters at Kent, then tell us to be non-violent. They frame Bobby Seale, plan on burning him, and then beg us to try to free him non-violently. But we will avenge Kent, and Free Bobby by whatever means it takes. Yes, we're the ones for peace, and we're going to make peace. But we know that not all peace is the same. We reject their peace of the grave, whether it's mental or physical, because it's a drag. And we reject their peace of submission, of giving up our struggle for a worldwide people thing. The Vietnamese and Cambodians and black, brown, white, yellow and red brothers and sisters here don't want so-called 'freedom' on the pigs terms. We say to them: 'You can beat us, jail us, even kill us, but we will never accept the peace of submission. You thought you conquered the Indians, but they seized Alcatraz, pro-

ving that the peace of submission is never final. You pigs will never conquer any of us.' No, they will never conquer any of us because the only peace we will have, the only real peace, is the PEACE OF REVOLUTION. It means that we the people will take control of our lives. We will build socialism - togetherness and the concern for the many rather than their concern for the few. We say: 'From now on pigs, WE THE PEOPLE say who are we, what are we going to do, what are we going to build together for each other.'

Pig rulers of America, you hate the people. You hate yourselves. You are so insecure, so inadequate and so afraid that you perpetrate your hate on us, pushing it into our guts, trying to mess up the love in our hearts. And we say - fuck you! You chumps! We love America; we love the world. YOU hate America; you only love the people who rule it. You're so insecure about your life that you can only love those things that control and run you. Chumps!

We want the peace of revolution. Right on! The revolution is a spirit growing among the people; it runs through our whole lives. We dig ourselves, we dig each other; we build together to become strong and tough, mentally and physically; we're becoming one! The brothers and sisters of Chicago and America are the allies of the revolutionaries of the world. And they are our allies. Together we are building the people's liberation army. Together we will make the revolution; together we will build a new man and a new woman. Look out pig. Move on over. Look out for us. We are the sunshine, being born, giving life. We are the people, Rising Up Angry.

ALL POWER TO THE PEOPLE!!!
GET IT ON!!!

1. We want freedom. We want power for all people to determine their own destinies.
2. We want justice, we want an immediate and total end to all cultural and political repression of the people by the vicious power structure and their mad lackies the police, courts, and military. We want the end of all police and military violence against the people all over the world right now!
3. We want a free world economy based on the free exchange of energy and materials and the end of money.
4. We want free access to all information media and to all technology for all the people.
5. We want a free educational system that will teach each man, woman, and child on earth exactly what each needs to know to survive and grow into his or her full human potential.
6. We want to free all structures from corporate rule and turn all the buildings and land over to the people at once.
7. We want free time and space for all humans--dissolve all unnatural boundaries.
8. We want the freedom of all people who are held against their will in the conscripted armies of the oppressors throughout the world.
9. We want the freedom of all political prisoners held in federal, state, county, and city jails and prisons, since the so-called legal system in america makes it impossible for any man to receive a fair and impartial trial by a jury of his peers.
10. We want free land, free food, free shelter, free clothing, free music, free medical care, free education, free media, free technology, everything free for everybody.

White Panther Party

This is the Ten Point Program of the White Panther Party. All over the country Panthers have proven that we will continue to support our program and put it into action. Because of this, we have been beaten, busted, jailed, constantly harrassed, and have had our communes raided by the mad-dog lackies the po-lice, the CIA and the FBI. Our programs have always centered around SERVING THE PEOPLE and STOPPING THE PIG (STP) and will continue to do so.

The White Panther Party's program for DOPE, ROCK AND ROLL and FUCKING IN THE STREETS is based on the high energy of the people. It is the peoples revolutionary energy alone which will ultimately lead to world peace and the liberation of mankind.

We children of Babylon have developed a plan for building the New-Nation based on high energy music, high energy life-style, bright clothes, weed and communal living.

We believe that in order for the Culture of Life to survive it is necessary to defend it. Defense of our culture taken to its fullest extremes, which is what we are preparing for, calls for a total assault on the vicious pig

power structure that has kept us from living our Culture of Life for so long. In other words we are preparing for total revolution based on Marxist-Leninist-Maoist ideology.

"Revolution is bloody, revolution is hostile, revolution knows no compromise, revolution overturns and destroys everything in its way."

-Malcolm X

Right On Brother Malcolm, nothing can stand in the way of a revolution! a revolutionary life-style, a revolutionary culture, a revolutionary people!

The White Panther Party can be contacted through Free City Exchange 281-7197.

LIFE TO THE LIFE CULTURE
DEATH TO THE DEATH CULTURE
ALL POWER TO THE PEOPLE

Illinois Chapter of the White Panther Party

CONCERNED CITIZENS SURVIVAL FRONT

CONCERNED CITIZENS SURVIVAL FRONT is an organization of poor and working class people who live in the Lincoln Park area of Chicago. Some of the people in the organization have big families, others are older people, and others are single organizations.

The members of the organization are held together by common beliefs, a common struggle and common work. We believe that the problems that exist in the neighborhood and in the lives of all poor and working class people exist because people have not been allowed to make decisions for themselves, or to run their own lives. Decisions are made and control is held by a small group of people who own the money and resources and and who therefore have power. If all people worked together to make the decisions, everybody would share in the wealth. We would not have rich people and poor people. And many of the personal problems people now have would be solved.

Members of Concerned Citizens are trying to act out this belief in the Lincoln Park neighborhood through common work and common struggle with other people. We are trying to let many people know who rules the community and the lives of individual people. We are trying to get control, by the people, of institutions that are now oppressing people, so that these institutions can serve people. We are trying to build our own institutions--our own housing, medical and day care facilities, food and clothing services, welfare and rent services. By building our own institutions, we hope people will begin to

experience making decisions with other people, for the good of many people. By building our own institutions we hope, our institutions will serve people better than that of the state and rich people.

Right now, to accomplish our goals, Concerned Citizens Survival Front is providing some emergency services for people: we have at our office a supply of free clothes; we are trying to get better free, emergency food service for people through the Common Pantry; we help people with welfare problems and join them in battles with the welfare department; we try to help people find housing; we work with people in the neighborhood in battles with landlords and the department of Urban Renewal; we help people with legal and medical problems.

While providing emergency services, Concerned Citizens is also working to build people's institutions. We have worked hard on a housing corporation to build and remodel housing for working class people; we are working on the development of a free, community run, medical center; we are working with the Poor People's Coalition to set up community controlled day care centers, a good welfare program and an office for legal defense.

The organization has also led many battles against the Department of Urban Renewal and Real Estate speculators.

ALL POWER TO THE PEOPLE!

By building our own institutions, we hope people will begin to

JUST-US

Gandalf's is a martyr of the Revolution. He was offed by the pigs. A group of his friends have gathered and have formed a society to carry on his work.

We are of the people, by the people, and all power to the people. We have been operating a drug education center in the Austin District. Our operation differs from other operations in that we spring from the drug culture instead of being against it.

We have been harrassed constantly by the pigs because we are bringing the truth to the people. We were busted after news of our activities appeared in the Seed and on radio. Brother Mike was busted for possession of dangerous drugs. Niacin was the dangerous drug! Between the time of his bust and his court date, he informed the I.I.D. of the situation and asked them to check into the harrassment. This only led to more harassment. The constant appearance of the pigs caused us to lose our lease, after which we were evicted.

During this period, two other brothers were busted. The pigs destroyed approximately \$300 worth of stock from our head shop during their raids.

We are trying to get our heads together and get a new location. Since our eviction from Doc Gandalf's last January, it still has not been rented out. The corpse of Gandalf's is still on display. His people remain faithful, and we fight on. We will let you know when Just-US is ready to serve you.

hayden

←3

ferral and welfare centers--all the basic services to meet people's needs as they struggle and change. Training in physical self-defense and the use of weapons would become commonplace as fascism and vigilantism increase.

Insurgent, even revolutionary, activity will occur outside as well as inside the Territories. Much of it will be within institutions (workplaces, army bases, schools, even "behind enemy lines" in the government. But the Territories will be like models or beacons to those who struggle within these institutions, and the basic tension will tend always to occur between the authorities and the Territories pulling people out of the mainstream.

The Territories will establish once and for all the polarized nature of the Mother Country. No longer will Americans be able to think comfortably of themselves as a homogeneous society with a few extremists at the fringes. No longer will politicians and administrators be able to feel confident in their power to govern the entire U.S. Beneath the surface of official power, the Territories will be giving birth to new centers of power.

In the foreseeable future, Free Territories will have to operate with a strategy of "dual power"--that is, people would stay within the legal structure of the U.S., involuntarily if for no other reason, while building new forms with which to replace that structure. The thrust of these new forms will be resistance against illegitimate outside authority, and constant attempts at self-government.

Mother Country radicalism will have its unique organizational forms. Revolutionary movements have turned towards the concept of a centralized, disciplined nationally-based "vanguard" party which leads a variety of mass organizations representing specific interests (women, labor, students, etc.). This organizational form is logical where people are already disciplined by their situation (as in a large factory) or where the goal is "state power." But it is not so clear that such an organizational form is necessary--at least now--for Mother Country radicalism. Certainly the excessive individualism and egoism which dominate the culture of young people must be overcome if we are going to survive, much less make a revolution. But the organizational form must be consistent with the kind of revolution we are trying to make. For that reason THE COLLECTIVE in some form should be the basis of revolutionary organization.

A revolutionary collective would not be like the organizations to which we give part-time attachment today, the kind where we attend meetings, "participate" by speaking and voting, and perhaps learn how to use a mimeograph machine. The collectives would be much more about our TOTAL lives. Instead of developing our talents within schools and other Establishment institutions, we would develop them primarily within our own collectives. In these groups we would learn politics, self-defense, languages, ecology, medical skills, industrial techniques--everything that helps people grow towards independence. Thus the collectives would not be just organizational weapons to use against the Establishment, but organs fostering the development of revolutionary people.

The emphasis in this kind of organization is on power from below. It begins with a distrust of highly centralized or elite-controlled organizations. But we should also recognize that decentralization can degenerate into anarchy and tribalism. Collectives must stress the need for unity and cooperation, especially on projects which require large numbers or when common interests are threatened. We should seek the advantages of coordinated power while avoiding the problem of an established hierarchy. A network of collectives can act as the "revolutionary council" of a given Territory and a network of such councils can unite the Territories across the United States. In addition to such political coordination, the Territories

There are 2 things that you gotta remember about making a Revolution.

One is that we're gonna get our asses kicked.

The other is that we're gonna win.



can be united through the underground press and culture, through conferences and constant travel.

Finally and above all, the concept of Free Territories does not imply that the youth movement is already "revolutionary", except in its potential. Free Territories are only a form in which the struggle goes on. Both the "student movement" and the "youth culture" still must deal with the permeation of white, male, middle-class attitudes. Neither students on strike nor stoned freaks in the street constitute a real revolutionary force. There must be still more transformation of our character on all levels. Male chauvinism must be overthrown in the political movement and the rock culture; individualism and egoism must be replaced by demands in the interest of the taxpaying masses. The most political immediate problem we have to clear up is our relationship to the Third World Liberation movement.

The creation of Free Territories in the Mother Country is not separate from the national liberation battles of Third World people. The Territories are a way to prepare for the vast international uprising which will be the next American Revolution.

We must not follow the chauvinist path taken by the Left in other colonial periods. Our support for black liberation must be unconditional. We must begin by making it clear that there will be no racism and no racist escapism in the peace movement or in Woodstock Nation. If we are serious about becoming new men and women, free of the bloody legacy of white American civilization, then we have the responsibility of becoming the first white people in history to live beyond racial definitions of interest. There is something racist about Woodstock Nation--not the familiar racism of George Wallace, but an attitude of distance that comes from living in the most comfortable oppression the world has ever known. We are constantly in danger of escaping into a cultural revolution of our own, a tiny island of post-scarcity hedon-

ism, passivism and fantasy far from the blood and fire of the Third World.

White radicals can follow the path of their own legitimate revolution, however, without abandoning the Vietnamese and the blacks. In fact we cannot realize our own needs without the destruction of the same colonial system that brutalizes the Third World. We are at one end of a line of resistance whose other end is rooted in black America and the Third World. Young white people today, whether working-class or middle-class, are the first privileged generation with no real interest in inheriting the capitalist system. We have

experienced its affluence and know that life involves far more than suburban comfort. We know further that this system contains its own self-destruct: racism, exploitation and militarism lead nowhere in the contemporary world but to war and waste. As we look out over the top of imperialism we should be able to see that our true allies are those who live below and beyond its privilege, the wretched of the earth.

Certainly there is a gap between the children of affluence and the children of squalor. Our need for a new life style, for women's liberation, for the transformation of work, for a new environment and educational system, cannot be described in the rhetoric of Third World revolution where poverty, exploitation and fascist violence are the immediate crisis. We cannot be black; nor can our needs be entrusted to a Third World vanguard of any kind.

But our destiny and possible liberation cannot be separated from the Third World vanguards. The change toward which we are inevitably moving is one in which the white world yields power and resources to an insistent mankind. There is no escape--either into rural communes or existential mysticism--from this dynamic of world confrontation. By our deeds each day we are determining what role, if any, we will have in the world's future. What we have and have not done for Bobby and for Cuba and for Vietnam, measures exactly our stature in the new world being created.

cans whose wives usually stay in their place. The strike goes on for nearly a year and the wives get involved. They finally take the places of their husbands in the picketing and win the strike for the miners.

The movies brought out a lot of energy and those of us who had our sleeping bags stayed up talking, singing and listening to music. Sunday morning we continued. Two women from the Rogers Park Food Co-Op told us about their co-op and how to start our own. One of their major points was that a co-op only works when the group is relatively small and the people work together.

Next on the schedule was medical information. All of us got copies of "A Medical Questionnaire for Women" and discussed VD, birth control, abortions and pregnancy with a woman medical student. An interesting point made was that doctors don't seem to care about the effects of the pill on women, and aren't encouraging exploration of control for men.

The auto mechanics workshop was a real high point of the day. The workshop covered a lot about what we all should know about a car - like its parts and what can go wrong with them....and what you can fix yourself and what you can't. A real car was used for the demonstrations.

We want to have more revivals. We believe that we have to learn to do as many things as possible by ourselves. We hope that all women who have specific skills will want to share them with others. We need to know how to run machines, develop film, play instruments, learn self defense and other survival tactics. If you want to share a skill or want to know when the next survival revival will be, contact: Suzy Creamcheese c/o The Seed.

All the American Medical Association wants to do is hold its convention in peace...and to have a little fun in the city on the side. Just to mix with others of their own kind, spend some of their hard-earned money in Rush Street night clubs, and not to be bothered by riff-raff radicals.

And what better place than Chicago - convention city of the world.

For the past five years, AMA conventions have been plagued by the impolite protests of the Medical Committee for Human Rights and the Student Health Organization. At first it was just pickets and marches, but in 1968 and 1969, the sour-grapes militants actually invaded the meeting hall—once to seize the microphone and demand health care for the poor, and once to stage a ceremonial burning of AMA cards.

The assailants were not only undemocratic and disruptive, they were also exceedingly ungrateful and gauche. Doctors shouldn't act like that.

This year, to atone for past sins, and to show appreciation for the contributions and values of the white-coated saviors, the Peoples' Health Care Convention has planned a series of special events for delegates to the AMA Convention.

The newly-formed PHCC includes MCHR, SHO, Women's Liberation Union, Peoples' Health Coalition (Black Panthers, Young Lords, etc. health clinics), Chicago Peace Council, Welfare Rights Organization, ICMCA, NUC, consumers unions, labor unions and others.

PHCC will hold a counter-convention Saturday, June 20, at the Science and Engineering Building at Circle Campus. The counter-convention will suggest to the AMA specific ways it can improve its structure and declining image.

Specifically: end racism and sexism in and by the health care system, end war collaboration by the health care system, and end profit-oriented health care.

The schedule will include panel discussions, workshops and a theatre presentation by Women's Liberation. All people are invited to attend, even if they don't feel exploited by Amerika's health care system.

MCHR Chairman Eli Messenger has requested time to present the suggestions to the AMA House of Delegates on Sunday and to the AMA general convention that week. His request has not (yet) been granted. But Messenger told the AMA that, regardless of its response, "our voice will be heard at the Chicago meeting."

Other scheduled events are: a noon rally Sunday, June 21, at the Logan Statue in Grant Park followed by a march to the opening AMA meeting at the Palmer House; a public forum on women's health problems at 7:30 on Tuesday, June 23, in the Lincoln Park Presbyterian Church, 600 W. Fullerton; a picket at the Amphitheatre June 24 when the AMA will discuss "The Physician and the Military: Challenge and Opportunity."

Other activities are up to the people, and will depend on whether the AMA agrees to an end to the profit motive in health care.

The Survival Revival - For Women Only

On June 6th and 7th, the Suzy Creamcheese Collective of Women's Liberation held a survival revival at the IWW Hall, 2440 N. Lincoln Ave. The purpose of the revival was to get women together to talk and to learn a variety of skills that women don't often have the opportunity to learn. These skills included auto-mechanics, self defense, and medical information.

The Saturday session opened with an hour of theatre games. We started out with a gong bong and then got into a variety of exercises that really brought us closer together. We had so much energy going after an hour that none of the group wanted to do role-playing (the next scheduled thing). Everyone wanted to talk - in particular about how we felt about being women. Most of the group agreed that they hadn't liked themselves very much until they started thinking for themselves and about themselves. We discovered that we were a varied group... Some of us were heavily into women's liberation, while for others, the survival was the first women's event that they'd gone to.

Talking lasted a long time and we all got hungry. Instead of breaking up for dinner, some of us went and got food for everyone. More talking ensued with eating and then we started karate. Our teachers, both women, recognized that one evening of karate wouldn't be much help; so their focus was on the kinds of things we could remember and practice on our own. The point they made that sticks in my head the most is that women are the only oppressed group which hasn't learned to defend itself.

Later in the evening some of the women from Chicago Newsreel came by with movies. The feature film was SALT OF THE EARTH. The movie is about a mine strike. The strikers are mostly Mexican Ameri-

FREE
CITY

FROM PAGE 5

FREE ALL POLITICAL PRISONERS

Ten of the original Chicago 15, on trial during May in Chicago for large-scale destruction of draft files a year ago, were sentenced June 9 to the longest terms yet handed down in draft attack cases.

Only seven raiders were still in court to receive two concurrent five year sentences for obstruction of the draft and conspiracy. Three others who had split during the trial were sentenced to two consecutive five-year terms, or ten years in jail. All were to be placed on probation for ten years following parole, which could come after slightly more than a year for the seven with shorter sentences if the parole officers find they have been "rehabilitated."

Four of those indicted in the May 25, 1969, attack on the files of thirty-four draft boards housed in the 63rd street complex in Chicago never appeared in court. Ed Hoffmans, 32, of Iowa City, was severed from the case and given a mistrial when Chief Judge Edwin A. Robson found him "mentally incompetent" to stand trial on the basis of psychiatric testimony Hoffmans called "perjured."

Robson revoked bond on the seven remaining, agreeing with the prosecution that they were a "menace to the community." Appeals are underway to set bond—which will undoubtedly be prohibitively high if granted—and to set Hoffmans free in addition to contesting the decision. Those given five-year sentences are Fred Chase, 26, and Margaret Katroschik, 23, of Detroit; William Durkin, 20, Ed Gargan, 19, William Sweeney, 20, and Chuck Fullenkamp, 24, all associated with the Milwaukee Catholic Worker community; and Joseph Mulligan, 26, a Jesuit seminarian from Chicago. Most have been put in the "hole" of Cook County Jail because they refuse to wear identifying wrist tags and to agree to censorship of their mail.

Friends and supporters turned out in force to witness the sentencing of the jailed resisters, who were in good spirits, and heard the most extensive political testimony offered during the whole trial. Robson had worked hard to keep politics and philosophy out of the court, and refused several defense experts who would have provided the basis for a unique plea of "insanity." But the whole trial, from indictment to sentencing, was political in motivation and conduct, and that was particularly evident during the last session.

The jury had deliberated less than two and one-half hours about the five-week trial, showing clearly—the prosecution argued in demanding "sever" punishment—the voice of the community against a "national scheme" of draft attacks. Richard Makarske, assistant state's attorney, cited 6 raids before and 9 after the Chicago attack, probably the largest of them all in terms of damage done. "This is so much more than an isolated attack," he said, "but a wave going across the country."

Robson agreed. He could not understand why such well-educated young men and women did what they did. "They speak about the establishment. I know of no establishment in this country," he said.

Like others, Robson said he was "not happy" with the war in Indochina, but "I look at it as a promise we've made." The defendants "want us to bring ourselves down to the level of the third world...One of the reasons we are in Asia is because we wanted to bring equality there." He felt compelled to defend the American system of courts and law against the implied threat he saw in the defense especially since he claimed that in 25 years on the bench he had never seen any kind of discrimination in American courts. He feared for his rights, he said, and for the rights of his children. "If we allow individuals to go into public buildings, desecrate files, burn buildings—they say it is non-violent; I say it is violent, the violence that brings about revolution."

It had been the experience of the Fifteen with the courts and the direction of American government policies which had made revolutionaries during the past year out of most of the defendants, who might have called themselves resisters and radicals a year ago when they stood by their burning pile of draft records during that Sunday dawn waiting for the police and waiting for the chance to explain why they acted in that way against imperialism and racism to the United States public.

The courtroom forum from which they had hoped to address the world never materialized. Robson's rulings greatly restricted their testimony. The "Lunatic Four" had tried to argue that their political opinions were delusions viewed through the eyes of Agnewite rulers and the putative "silent majority", and since they were in a minority and since their views were regarded as balmy by most Americans, they should be set free on the grounds that they were technically insane when they acted. Attorney Frank Oliver had several prominent academics on the stand to substantiate the case, but they were not allowed to testify to the jury. The other defendants argued they acted out of necessity, to save their lives and the lives of others from slaughter in Vietnam or the threat of nuclear war.

Toward the end, as it became evident the defense was not going to be heard, Linda Quint, 23, Nick Riddell, 40, and Charlie Muse, 22, disappeared. The Justice Department thinks they're in Canada. Four other defendants in the indictment have not been tried yet.

The defendants maintained their political advocacy down to final pre-sentence comments. "The war goes on now and we've lost over 50,000 Americans, well over a quarter of a million Vietnamese lives," Chuck Fullenkamp told Robson. "The system of selective conscription continues. Until these begin to be dealt with more effectively actions such as what we've done will continue."

"All of us in this courtroom have to renew our efforts to make peace in this world," Mulligan said. "The government is not making any progress in bringing an end to the carnage."

Chase, who had already been sentenced to 297 days in jail for contempt when he refused to rise for the judge and jury in respect for the court as an institution, told the judge he had tried to persuade people non-violent methods could bring about social change. "I'm afraid a lot of people viewed what we did as the last hope for non-violent social change in this country and now will turn to violence."

Sweeney compared the selective service to the smooth efficient machines of destruction and genocide used by the German Nazis. "Maybe I'm a fool for what I did but I had to stop the smooth orderliness of that murder," he said. "The court can not look to me for remorse, because I consider it the proudest moment in my life."

Robson denied a motion to declare the defendants indigent and waive appeals fees, because he felt their appeal was "frivolous." That decision is being appealed. The jury array, based on voting lists dated 1966 or earlier, is being challenged as non-representative in systematically excluding young people. The jury, which included three blacks and five women, appeared to average at least fifty years old.

Dave Moberg



FREE ALL POLITICAL PRISONERS! Free Bobby! Free Huey! Free Erika! Free Los Siete, the Conspiracy the Chicago 15, open the jails and let them out! Some people say it's just rhetoric.

On the back page of the Chicago Tribune the other day, though, there was a picture of 40 smiling faces—men, women, children, old and young: Brazilian political prisoners (even the Trib is willing to use that term to refer to another country) and they were waiting at an airport in Rio de Janeiro for a plane that was going to Algeria. It seems that somebody kidnapped the West German ambassador and refused to let him go until they were all set free.

"OUR STRENGTH

IS EACH OTHER"

What follows is a letter by captured Weatherwoman Linda Evans. An article on her trial here in Chicago appears on page 15 of this issue of the Seed:

On April 15th, I had eaten breakfast on the Lower East Side in New York with a "friend" who later in the morning was revealed to be an undercover pig. I was walking home, humming spring songs to myself, when twenty or so feds were all around me in the street and they pushed me into a wall. "This is the F.B.I. You're under arrest, Linda." I was captured. An hour later, Diane Donghi, fellow Weatherwoman and good friend, was busted by the same undercover pig. I freaked.

I thought all my paranoid nightmares were coming true at once. On the surface it looked like the pigs were totally together and that this was just the beginning of the end—that we were doomed before we really got together.

But in fact that day proves in a thousand ways that the feds really don't know what's happening. They had no idea where I lived in New York. They had never followed me or Dianne. By their own admission they hadn't positively recognised me even when they moved in for an arrest. No one I had stayed with during the month I was in New York had been approached for information. All their knowledge was based solely on information supplied to them by this one undercover pig.

I learned that they had assigned 100 special agents just to find the 12 Weathercriminals (besides the hundreds of feds who have been so unsuccessfully hunting the rest of us. Still at large: Pat Swinton, H. Rap Brown, Jane Alpert, Pun Plamondon, scores of Black Panthers, etc., etc.) And this elaborate, special network for ensnaring freaks-fugitives of various sorts hasn't produced a single prisoner. (Hundreds of us are still free mocking them by our very existence, gleefully wreaking havoc with the fucked up way of life they so painfully try to protect).

Dianne and I were busted by a single clever infiltrator who had survived living in one of our collectives for six months, suffered incredible sexual-social-political traumas without flinching, even made it through a two day acid epic-test because people suspected him of being a pig. They got me because of our bad security in trusting ity in the past (while we were an open organization), and because I was careless, trusting other people's evaluations of this motherfucker, rather than following my own head. But I wasn't busted because the feds knew anything about where I was or what I was doing. One single pig, whose cover and usefulness are now blown, is responsible. Our mistake, and bad luck—but not part of any technological miracle machine that means our ultimate defeat.

So now I'm a prisoner of war, one of the first to be captured. But it is not inevitable or probable that they will catch any more of us. It was never inevitable that any of us would be captured—only our carelessness caused it. These pigs are really freaked out by all our disappearances, ridiculously incompetent as super-sleuths and most important, on the wrong side. If we are cool, even in the smallest ways, all the Special Federal Agents in the world won't get any more of the growing hordes of us who are free. OUR STRENGTH IS EACH OTHER—coming closer and closer together, discovering-knowing who we are and what we want, fighting to change or destroy what's wrong and ugly about the world—for our own freedom. We can change and love each other enough to give us the strength to win. And we will

Freedom. Peace.

Linda



FREE BOBBY---JUNE 8---FED. BUILDING

The turnout was disappointing, only about 2,000 people at the high point. The Panthers had hoped for something like the 15-20,000 who'd come to New Haven. One reason for the small crowd was the the govt. had decided not to bring Bobby Seale in from Connecticut, but too much was because people are "tired" of all the talk about Free Bobby and down topics like political prisoners and strife and pain. On the other hand, the crowd was integrated in a real sense, and the total energy was high enough to raise hopes that white folks can overcome their privilege and stand with those whose asses are already on the fire.

The cast was different than at previous Federal Building demonstrations. Upstairs, Julius and a marshal or two were the only members of the all-star Conspiracy lineup to hear the prosecution get a continuance until September 15th. Foran is in private practice, Schultz must be cramming and grinding for another case, and the closest the Conspiracy came to a confrontation with the aged hobbit Magoo was when Rennie, Dave, and Lee spoke from atop the stone benches that run along the courtyard facing the building.

There was another person among the missing. Che Brooks led the crowd in yelling "I am a revolutionary! I am a revolutionary!", but some of us remembered when Fred Hampton's deep, mellow voice would carry people along with its strength. Today there was only the little baby, the little Panther cub, the little child of Fred and Deborah--and he hasn't yet learned to shape his yelling into words.

Demonstrations have a different context when they're called by the Panthers. The Panthers have gone way beyond verbal struggle during the three years that the Party has existed. They need non-violent demonstrations to explain the nature of these confrontations and the full scope of their programs to large numbers of people. They don't have to woof and bullshit to prove how tough they are.

All this is true, but at the Federal Building there was tension between the desire for non-violent tactics and the exasperation of yet another peaceful campaign to free a key member of the Central Committee. You could sense the exhaustion of people tired from walking the road between "the sky's the limit" and "no light for days."

In New Haven, a provocateur disrupted a rap by Jerry Rubin with a legend about how ten Panthers were being busted, a lie that led to a tear-gassed rescue squad. Here in the Loop the action came from 50 young warriors who picked up on the running, jumping street-fighting energy, stormed the Bastille, and got past the palace guard and part of the way up to the courtroom before government electricians cut the power to the elevators. Only Panther discipline prevented a full-scale riot, yet the tension between having to call the youngbloods back and the longing to kick out the jams that everybody at all close to Bobby Seale's case feels was the heaviest of the day. One minute Bobby Rush was calling the trashers back, the next Chaka Walls was beginning his speech by saying "what's there to talk about" and then going into a ten-minute rap on armed struggle and affinity groups. One minute it was Dave Dellinger calling for "force without violence," the

next it was Rennie Davis saying: "There is no rhetoric this time. We mean to free Bobby Seale by any means necessary."

The people at this demonstration were different than the usual bunch of rallyers. The local white speakers were from the White Panthers and Rising Up Angry instead of the Yippies! and the Chicago Peace Council. People got down for chanting and dialog far more than usually happens. Not only Youth Against War And Facism brought flags and banners. For the most part, those who showed had beaten the all-American disease of passive consumption. They came to be solid with something, not to get off watching others perform. They came because they knew that the Panther trials are for real, not something out of TV Guide. They came to be revolutionaries, not to be groupies. And they came to see 'bout Bobby because--black and white--they know that Bobby came to see 'bout them.

Abe

[SEE PAGE 22]

If Huey P. Newton walks the streets again the next few weeks, you can safely say that it will not be because the California Men's Colony here succeeded in "rehabilitating" him.

Ever since he began serving his 2-15 year sentence

for allegedly killing a cop in Oakland, Cal. in a shoot-out in late 1967, Huey has refused to go along with the San Luis Obispo prison's rehabilitation program, knowing his refusal would kill his chances for an early parole.

"I'll resist to my very death if necessary," he told William Drummond, an interviewer from the Los Angeles Times recently. "It's my whole philosophy at stake. It's my whole being at stake. I'll do the 15 years. I'm prepared to do this time.

"Every individual in the party is expendable," said the Minister of Defense, co-founder and chief theoretician of the Black Panther Party, who decided to bank on popular pressure and not the parole-wielding California Adult Authority to set him free.

Huey's winning. The California Court of Appeals threw out the voluntary manslaughter conviction from the Oakland shootout in late May, 1970. The same court, however, denied him bail on June 4? his lawyers will probably go to the State Supreme Court to get Huey out.

What it would have meant for Huey P. Newton to be rehabilitated is certainly unclear. Would it mean that he would forget the importance of self-defense to the black community? Or that he would renounce the right of the Black Panther Party to speak, organize and educate among their black brothers and sisters about racism and socialist alternatives?

In either case, the prison authorities were frustrated. Supt. H.V. Field, the man in charge of the prison colony (located in the green and yellow rolling hills of Los Padres National Forest) mainly wanted Huey to "conform and go along" and not force him to "put up with any monkey business."

"They told me that if I was not rehabilitated--whatever that means--I could pretend that I was," Huey recently told Drummond, "This is one of the great problems, that people are not honest. I wasn't going to pretend at all."

His last year and a half within the 14 foot high chain link fences of the prison has been a life of special restrictions which forced him to give up cigarettes the radio, movies, the library, the canteen, the gym and handicrafts. Unlike most prisoners, who are free to come and go from their cells as they please from 7 a.m. to 10 p.m., Huey has spent all his time, except for three hours a day for meals, confined to his narrow cell.

But mail and visitors, not forbidden by authorities, have made it possible for Huey to keep in very good touch with the outside world, and in particular with developments in the Black Panther Party.

"I'm still in the leadership," he acknowledges, "I'm the chief theoretician and make the final decisions. I give instructions on the broad issues. The day to day affairs are left to others outside."

Each night, when the prison is turning in, Huey keeps on combing the newspapers and studying the details of his case, preparing to "go on organizing and working with the vanguard party" if his legal efforts and the widespread support he has gained since his arrest finally pay off.

Except for having to give up cigarettes, he insists that his prison stay "has not been a hard experience for me to bear."

"If you have a why, you can always find a how."

LOS SIETE DE LA RAZA

7 Latin brothers in San Francisco (called Los Siete de la Raza, the seven of the race) have been charged with murdering one cop and wounding his partner. Some of them weren't even in the neighborhood when the shooting happened. But all of them are revolutionaries--who were involved with a community organization called Mission Rebels and an organization of Latinos at San Mateo College.

While a couple of them helped some friends move furniture, 2 plainclothes "officers of the law" Joe Brodnik and Paul McGowan, (both well known for their brutality towards young Latinos) came by and tried to bust them for robbery. In a situation not unlike that which led to Huey Newton's incarceration McGowan shot and killed Brodnik. 7 Latin leaders were accused of murder by the San Francisco pigs. There was no evidence--other than the fact that they had been organizing in the community.

200 pigs, fully equipped with shotguns, dogs and helicopters occupied the whole Latin section of San Francisco (called the Mission District) to look for them. 6 were caught. One is still on the loose.

The trial was all set to start the first week in June, but Judge Joseph Karesh announced that he was withdrawing from the case, as a result of a reference made in court by the defense to a previous case in which a white man named O'Brien was accused of killing a black man. O'Brien was acquitted and Karesh was widely criticised in the press for allowing the defense attorney to make racist comments about black people. The judge didn't want any more bad publicity.

Also effecting the judge's decision were pressures from the D.A. and the pigs to get stricter with defense attorney Charles Garry and not let him get away with

PAGE 22 →

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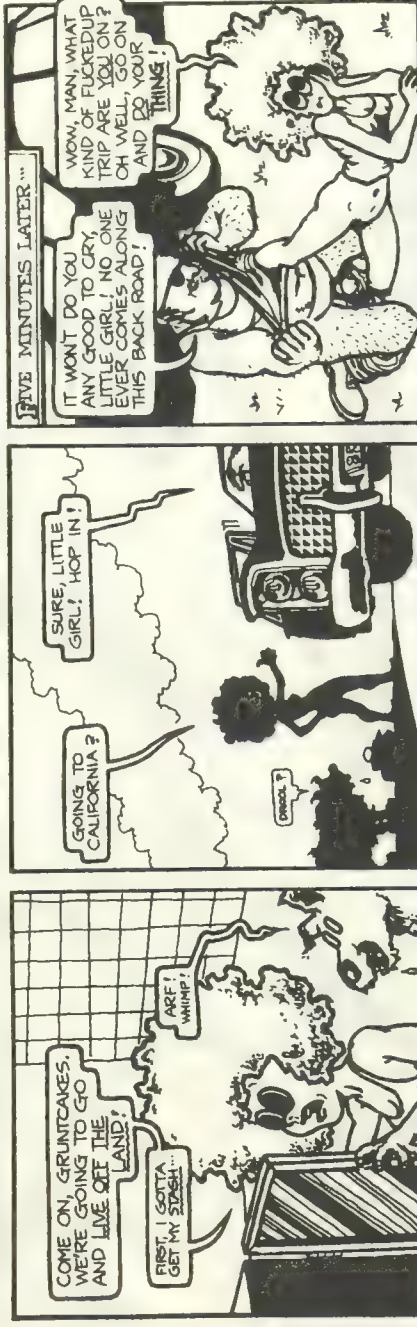
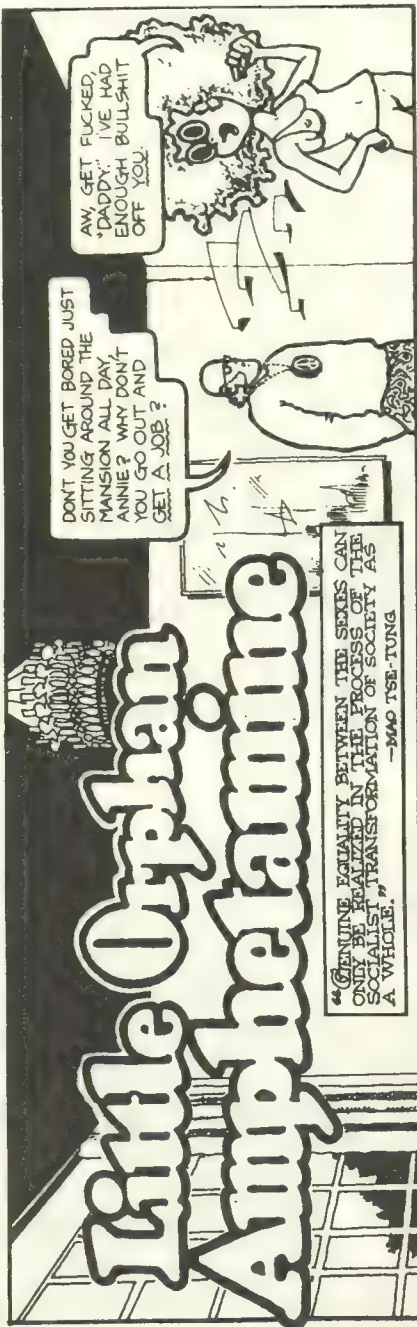
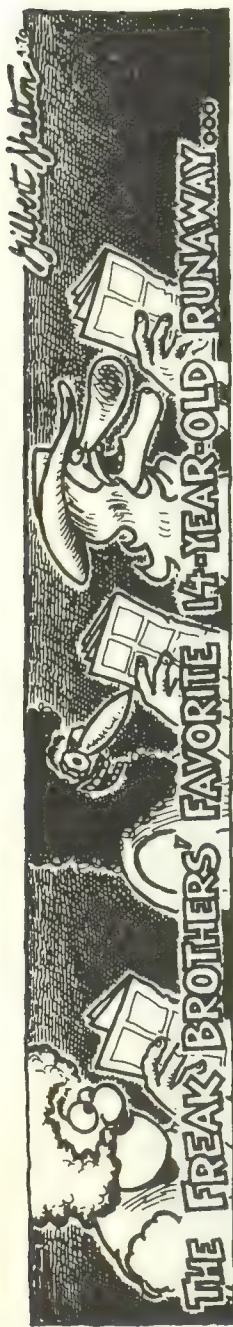
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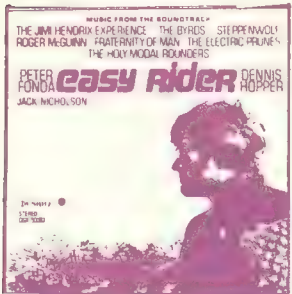
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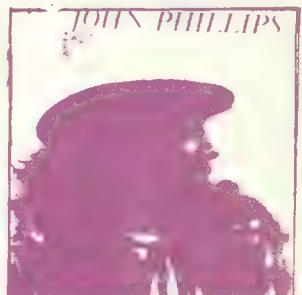
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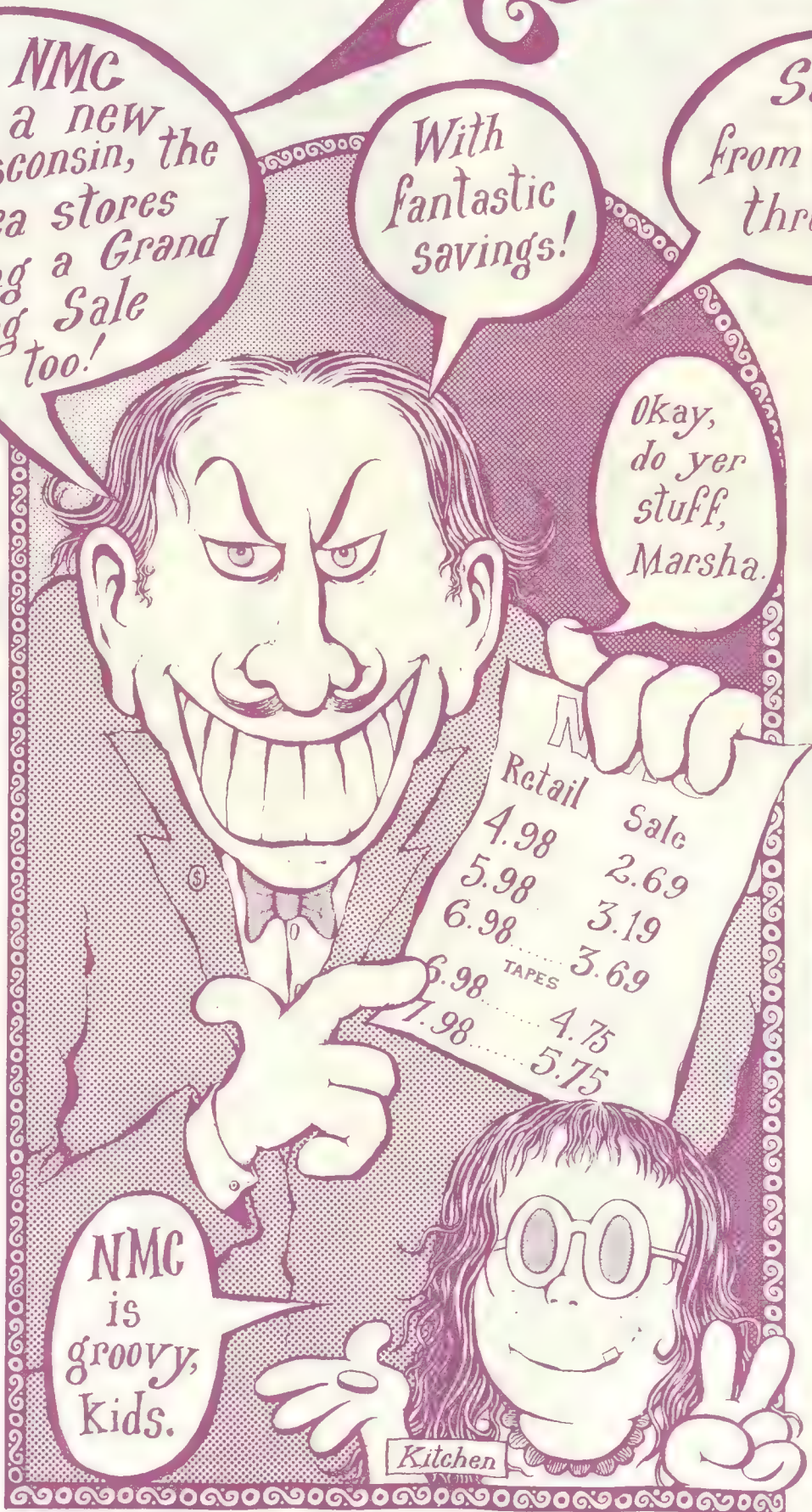
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FREE SISTERS!

LONG TIME COMIN'

The Women's Liberation Movement was conceived out of our oppression and induced by the same kind of "rising expectations" and bogus reality encountered by blacks, browns and working class peoples in the American monster.

For a century feminists operated on the premise that they were equal to men and ought to be treated equally — equal voting rights, job opportunities, pay for equal work, educational opportunities, judgment of personal worth based on merit.

But the current Women's Liberation Movement has reconsidered the old demands for equality and judgment based on merit, recognizing that those values are conceived and imposed in white male terms. No matter how strong our commitment, we can't grow a prick. Instead, our movement calls for a radical revision of roles and values. Who wants or needs a prick?

* * *

This change was a long time coming and was based on more than a century of struggle and trial and error.

Amerika's earliest feminist movement began within the abolitionist movement, in the 1840s-1860s. The active women became sensitized to the similarities between black and female slavery and they demanded of the (same old) white liberal male-dominated abolitionist movement a unification of the issues. They were tired, sick and tired, of cooking the meals for runaway slaves — and being barred from all policy discussions.

Unable to break out of their subordinate roles in the abolitionist movement, they launched the country's first feminist movement at Seneca Falls, New York, in 1848. Lucretia Mott, Elizabeth Cady Stanton, Sojourner Truth and Susan B. Anthony are our mothers.

* * *

The history of U.S. women is like a summer rerun of a bad movie. All women — former slaves, white women who served husbands "voluntarily," women who served in subordinate roles involuntarily — were untouched by the post civil war amendments which guaranteed the rights and dignity of all citizens. Women weren't citizens.

A few political upheavals later, like gold rushes and foreign wars, the country took brief time out to listen to us.

In 1920 male citizens finally "gave" us the vote. Even the most ardent suffragettes seriously questioned its worth and saw it rather as a realizable goal and a prerequisite to other actions. From 50 years retrospect, we have no doubt that the struggle attacked neither the causes nor the effects of women's oppression. But it's too glib to say the vote was a sellout. Perhaps the vote gave women the false feeling of being equals for many years; however, it is equally true that it allowed many, many women to think of themselves as political beings with the right to political expectations.

* * *

From World War I to the present, women have been used as political and economic footballs. We were drafted into the labor force during wars, and then forced back into the kitchens and the beds when the men came back from war. We were used as cheap labor to break strikes and as sex objects, consumers and cleaning women when the economy provided the middle class with affluence and leisure time. We were devoted wives and prolific childbearers until the population explosion became a reality, and now we are faced with the threat of compulsory birth control and sterilization, especially if we are black, brown or poor. Our destinies, our rights and our goals have been defined, refined and imposed by a dominating and paternalistic male society.

* * *

Even in the civil rights movement of the late fifties and early sixties, the women found themselves taking orders and ethical imperatives from the men of the movement. We had become involved in the early civil rights movement because its broadest objectives were justice and equality.

At first the movement gave the appearance of equality — the women were fighting side-by-side with men on the city streets and the Mississippi school grounds. But the equality was illusory. As the movement became "the thing to be in," women were forced back into socially defined secondary roles — running the

mimeograph machines, filing papers, grocery shopping. We had merely changed jobs—from office or classroom flunky to movement flunky.

But the "sexual revolution" had come along! Sisters everywhere thought that the "sexual revolution" was freeing them from old shackles. We had the right to fuck if we wanted! We were now free to say yes. It took us a while to realize that we had lost the freedom to say no. It had become our movement duty to say yes.

At some point it began to dawn on us that fuck-in' and being fucked didn't give us the rights or the power of men in the movement. We just had a new role—providing the men with a sexual outlet so they could face the dangers of the next day's work free of sexual tension.

The southern summers were a state of war, and wartime was not the time to raise personal, petty gripes. We had been raised to accept the idea that our needs as women were secondary, and that our job was to do whatever we could (or were told to do) in the greater struggle against racial and class oppression.

Before we could get our heads together, and as the civil rights movement grew into a Black Liberation movement, we and our brothers turned our attention to another intolerable situation: the imperialistic war in Southeast Asia and growing repression in Amerika.

So we filed papers, mimeographed leaflets and got fucked in the anti-draft, anti-war movement, while the men made the speeches, wrote the leaflets and led the demonstrations.

No doubt this training ground was better than most; nevertheless, it was teaching us ineptitude, inferiority and subordination to the modern middle class male.

It was impossible to take part day after day in the struggles and rhetoric of oppressed peoples without beginning to relate that oppression to our own lives. The shit we encountered brought us closer together with our sisters in the movement, in the offices and stores, in the high schools and colleges, in the kitchens. It taught us the depth and horror of sexism — the way sexism cuts across race and class lines — the way all of us are fucked over because we are born female.

We learned that sexism holds organizations together the same way racism does. You learn your place, stay in it, and you've got an instant, rigid authority structure. On the surface things appear to work better that way. Everyone automatically knows who the leaders are, who the organizers are and who the shitworkers are. One easy test will do: check out skin color and chest contour. The violence is subtle, but we're smashed just the same.

Even from our subordinate position, we began to develop the ideology and tactical know-how for building a mass movement. And our rising anger and frustration made us want to use those skills on behalf of our sisters and ourselves.

We began coming together to play and work as women. We admitted to each other that we were fucked up. We agreed that while our commitment to former activities was heavy, our role was not, because we hadn't been "allowed" to learn to fight. It was clear that we weren't going to learn unless we freed ourselves of all stifling associations and painfully taught each other.

* * *

Our sisters who first began the fight for their own rights within other movements were often labeled counter-revolutionary and accused of seeking individual solutions. When they began to organize into scattered local groups, usually centering around other political alliances, they were often accused of factionalism.

During 1967 and 1968, our struggle as women was clearly gaining strength and momentum. Sisters who had previously identified with hip culture began to see that there, too, their role was one of subordination—of "groupie" and "groovy chick." Brothers who were threatened by the new militancy of their formerly docile women began to acknowledge our struggle by denying that it was truly a movement.

A major discussion at this time was whether we should wage our struggle wholly within the context of our other political alliances, or whether we could work separately for women's liberation. For a long time (and somewhat today) we felt the need to legitimize

our movement by tying it to other liberation struggles. We couldn't talk about our oppression without repeatedly paying homage to class and anti-imperialist struggles. We recognized the validity of those other struggles but we wanted to work on them through a women's liberation context, not vice-versa.

As we began to identify and struggle against sexual oppression, we began to understand for the first time what racism was all about. We could feel it. We didn't have to intellectualize.

* * *

We brought all these conflicting emotion — guilt, anger, excitement — to the first Midwest Women's Liberation Conference in October 1969. The object was to iron out ideological differences and form a union of all the diverse groups. The women's movement in New York had been torn apart by factionalism, and we wanted a structure and principles that would enable us to unite to fight our common oppression, but still allow us freedom to do our own ideological thing.

For women who had been working long and hard for unity in the movement, the conference was a heavy scene. The factionalism erupted at times into shouting matches and tears. But there were beautiful moments. Some sisters wrote and performed the play "Everywoman" with its message that all women — secretaries, housewives, Vietnamese guerillas, welfare mothers, bunnies — are all sister, that we are all oppressed by our sex, although in different ways, and that we must seize the time and join with each other in our common struggle.

The message of sisterhood broke through the factional shells and gave us the spirit to work out a structure and a set of principles that would be the foundation of the Chicago Women's Liberation Union.

* * *

The principles define women's liberation as a revolutionary struggle, one that is essential to the liberation of all oppressed people. They call for a united struggle against male supremacy and against racism, imperialism and capitalism, for a democratic organization with full debate, exchange of ideas and unity of theory and practice. To achieve this as an individual and/or through an organization, we need to be supportive of each other, to have enthusiasm for change in ourselves and in society and faith that people have unending energy and ability to change.

We've come a long way, baby. There is no longer any question of whether women's liberation is a priority issue. A union operates in Chicago, uniting more than 20 chapters. But more important, countless women who have no formal affiliation with any organization are experiencing the feeling of sisterhood and are carrying the struggle into their own lives, their own workplaces and neighborhoods. True, there are still ideological differences. True, we still have trouble defining the relationship of Women's Liberation to other liberation movements. True, our programs are not yet adequate to our growing numbers and our exploding needs. But we no longer fear the disapproval of men. We no longer feel the frustration and rage of submission. We learn just by sitting down with our closest sisters, rapping, planning whatever projects we dig. Then we do it! We feel ourselves growing, those around us growing, our movement growing. And we are motivated by an ever-increasing bond of sisterhood, and our faith in each other sustains us in our common struggles.

RIGHT ON, SISTERS!

Jody Parsons
Penny Puhl



BAD-ASSED REVOLUTIONARY SWEETHEARTS

The trial of 16 Black Panthers known as the Panther 21 (three are "fugitives;" the others in jail on different charges) started Monday, February 2nd.

Until virtually the eve of the trial, January 31st, all but one of the 21, a high school student, Lonnie Epps, had been jailed continuously since the beginning of April. The charges: conspiracy to bomb department stores, subway and railroad terminals, pig stations and the Bronx Botanical Gardens. Their bail is \$100,000 each.

On January 31st, Afeni Shakur, 23, was released on bail raised by five New York churches — the result of an all-out fund-raising effort that has been going on for months.

Afeni gave this interview at the end of January, just before the trial began. Since that time, the trial has been tied up in pre-trial motions. A few weeks ago, an undercover pig named DuBonnet, who was paid \$100 a week to be the key infiltrator of the Panthers, fucked up on the stand and admitted that most of his testimony was pig lying. So the government has now secured an "indefinite" postponement of the trial, so they can get some more lying shit together and Judge Murtaugh can go on a vacation.

Interviewer for RAT, revolutionary paper put out by a women's collective in New York, is Jane Alpert. Jane recently pleaded guilty to several of the New York financial district bombings, was sentenced to five years, and split.

Power to both of these women and all political prisoners!

RAT: Afeni, you got out on Friday night. You were the first of the Panthers to be released on bail, to be out of jail since April 1st?

AFENI: April 2nd.

RAT: You were just saying you were angry about being out. Could you explain what you mean?

AFENI: The pig power structure has put the Party and put the people in the position where they pay — they're actually forced to pay ransoms. You know \$100,000 is a lot of money to pay just for someone to walk on the streets. Nobody in the world is worth a hundred thousand dollars. They're measuring people's worth in terms of money. They're using the whole bail system, the whole thing, to make us part and parcel of the capitalist system. They're trying to suck the people up again, that's what's happening. This is what they do when they kidnap brothers and sisters and put them in jail. I want to be free, but it makes me angry that this is the price.

This is the price because the struggle hasn't reached the level yet where the people just go in and take all the brothers and sisters out of jail. Everybody's supposed to be out of the jails. This is what's going to escalate the struggle, too, to the point where we go in and release the brothers and sisters ourselves.

RAT: When I was in jail for a week at the same time you were, by the time I'd been there about 24 hours I was hearing the name "Power" all over which was what the sisters called you. Everybody seemed to know who you were, although a lot of them hadn't even met you since they were on a different floor. One thing they were rapping about was a poem you'd read at some kind of program in the jail which all the sisters really dug. Could you tell us how that feeling about you developed, and also something about that program?

AFENI: Well, in relation to the first question, I don't know how it all came about, I just know I related to the sisters like they were sisters, like they were people. They are the people. I didn't go in and try to push anything on the sisters in the House of Detention. I just went in as a sister inmate, and it was only like as a second thing that I was a Panther and one of the Panther 21. A lot of the sisters didn't even know that I was a part of the 21. They knew that I was a Panther but not that I was one of the 21. That's not what they relate to, they just relate to the program, you know what your rap is about.

The program where that poem was read was a talent show. Every year they have this talent thing where you're supposed to get up and display some talent. Well, this year the sisters on the sixth floor decided they wanted to put some politics into it. It was their idea. What they did was, about five sisters got in the back and did that song, you know "Mine Eyes Have Seen the Glory." And this poem, it was a poem called "Black Gold" and it was relating to the sisters. It was about the sisters, just them, not a princess. Just those sisters sitting down on Seventh Avenue diving or on 34th Street selling their

bodies. They can relate to this because it's about them. That's all it was, it wasn't a great poem or anything.

RAT: They really dug it though. When you rapped political and you talked about the Party program and all did you relate mainly to the black sisters, or did you relate to the white sisters too?



AFENI: You relate to all of them, to everybody in jail, because if you're in jail there's something happening that's an oppressive situation and you've got to try to relate to all these things. It was easier to relate to the black sisters because the black sisters aren't afraid. I found that most of the white people in those jails are scared. They've been duped into believing that the Black Panther is a party of racism.

But most of the white people related to me because it's a people thing, like I said. That's what it's about, it's the people's struggle. If you relate to it on that basis, people will relate to you. Pigs won't relate to you, lying businessmen won't relate to you, politicians don't relate to you too cool, but the people will relate to you. And the pigs found it hard to understand how the sisters could be — wow, they were not the same, there were no more little droopy faces around anymore. If a sister came in crying, everybody in the corridor would get over to her and say, "listen, dry them tears and get it together cause you gonna be here till you leave. You've been strong outside, so be strong in here too." And the sister would get it together in about two seconds and she'd be smiling, and the pigs couldn't relate to this. They thought you're supposed to be sitting there crying. But we just don't have time to cry; I suppose when you have time to cry you do cry. But there's just not time, it's that simple.

One chick said to me "You're just like all the other inmates, don't act like a little martyr." "Fine," I said, "what's a martyr? How did she want me to act like a martyr and how does a martyr act? Give me some lessons on being a martyr so I can be this thing." I didn't feel like I was one, I wasn't trying to be no martyr. That's not what the thing is about, the thing is about showing people, teaching people. My name is not Joan of Arc and I wasn't preparing to let no people bury me. I thought it was a beautiful thing when she told me I was just like all the other niggers in there. Beautiful, right on, that's just what I want to be, just like all the other niggers. I figured right there I must be doing it correct, cause I was just like all the other niggers.

RAT: The people who did know that you were a Panther 21, and knew about the charges, how did you handle it when they asked you if you really did plan to bomb all those buildings?

AFENI: They never asked me that. Never, not one time. Neither did they ever ask me if I did it. Things like this they never ask you.

This is what they would do, they would run something like, you know, they'd corner you and say "We're going to rap about your case" and then they'd rap about it, but you wouldn't rap about it, you'd let them run it for you. And what they'd run to you is something like "Why would the Black Panther Party bomb the stores that the people shop in? People are there around those times, like April 2nd. When is that, just before Easter? Nobody does last minute shopping except niggers, you know? Alexanders? Nobody does last minute shopping at Alexanders except niggers." That's the kind of thing they'd run to me, you know. So I don't think for one minute they believed that bullshit. I really don't. **CONTINUED P.18**

There he is, rubber-band mouth contorted in an expression of vague recognition and annoyance, surveying the freaks assembled in the courtroom. Judge Julius, ringleader of the all-male-Standard Club-cortizone crowd, is again about to wreck havoc with our lives and culture. The usual tax evasion, corporate merger and interstate hijacking cases are called first, and Julius listens to straight lawyers argue with the indulgence of an old man whose rent will always be paid by the United States of Amerika. Finally, late in the morning, the call comes, the door to the lock-up swings open, and there she is—WEATHERWOMAN! Linda Evans walks into the neon oven and again it's US against THEM.

Captured on April 15, pregnant, facing over 50 years in jail, she had been shuffled between hearings and prisons in New York and Chicago, isolated from everyone but pigs and lawyers. Trying to stay sane in what amounted to a political vacuum, and having failed her first attempt to get Julius to lower the \$75,000 bond on her federal conspiracy-anti-riot-rap, she is forced to put the most desperate legal strategy into effect. On May 14, in Hoffman's Theater, the curtain rises on Last-Ditch-Plan B, or, Shirley Temple-Orphan Annie Meet the Feebies and Wolfman.

Linda, wearing the most incredible of the pink oxford cloth button-down shirt with blue wraparound skirt costumes, tippy-toes into the room in the teeny-weeniest little blue shoes with bows. It is immediately apparent to the freaks in the gallery that the prop men had gone wild. Not only is she visably uncomfortable in the get-up, but she can barely keep a straight face.

The director of this show is one Galka, a patent attorney appointed by the court to "defend" Linda. This is his first criminal case, and his complete misunderstanding of the political dynamics operating, coupled with a pitiful miscasting of himself as a conscientious liberal, leads swiftly to arguments (presumably in Linda's defense) which not only infuriate the spectators, but Linda as well.

Every attempt is made to persuade Julius that Linda is actually an All-American girl who coincidentally has friends who like to make things out of dynamite. Galka portrays her as a perennial Girl Scout, pacifist, and obedient daughter to her devoted parents. ("Your Honor, she is not a violent person. She is a woman.") This bit is doomed from the beginning when her mother mentions in testimony that Linda went to Hanoi with Rennie Davis. Oy vey! Julius, on the verge of buying this sad tale of girl-gone-wrong, suddenly wakes up and says "Rennie Davis?" Davis, Davis, where had he heard that name? Oh-my-God-she's-one-of-THEM!

In lieu of cash bond, Galka explains to the court, this rosebud of American girlhood is willing to accept the most outlandish restrictions on her mobility. For example, release into the custody of her parents in Ft. Dodge, Iowa, nightly incarceration in the local clink, travel restrictions, weekly appearances before a federal marshall, and on and on. These conditions, which the most inventive federal prosecutor could not have hoped to dream up, are suggested by the defense. The defendant, Galka says, is willing to submit to these conditions if the cash bond can be lowered to \$20,000.

Galka compounds his errors by arguing that Linda is pregnant and cannot get proper medical attention in the County Jail. True enough. The difficulty is in the contradiction of the argument. How can Linda be the model American girl and pregnant, too? Galka, unaware of the mire he's talked himself into, fumbles on to argue that the pregnant Shirley Temple might harbor just a wee little grudge against American Capitalism, but that the court should seize this golden opportunity to free her on bond to show that the judicial system is "not oppressive."

GALKA: "Finally, your Honor, I think we have to consider what is going on in our country today about the disillusionment of youth and that is part of what this entire problem is. A lot of it is going on this very day. Young people say that this system is not responsive. They say it is oppressive. We don't listen to it (sic).

Your Honor, I took an oath when I became a lawyer to uphold the Constitution of the United States and to uphold this system, but I think there are a lot of good things in it, I think there are some bad things, but I think it is important for us who are a part of the establishment to preserve the good parts of it and to preserve it by showing that it does work and show that it isn't oppressive, it isn't oppressive to this girl, to show that we are fair, to make an example that just because she happens to be attacking the system that we don't foreclose all the—"

THE COURT: (waking up) "I didn't hear that. Just because she is what?"

GALKA: (flustered) "Just because some of the youth are attacking the system, this system, our established government, and saying that it is oppressive and saying that it is non-responsive, I don't—I think the best thing in the world that could happen is for this court to show by example that Linda Evans can be released on bond....." **CONTINUED P.16**

WEATHERWOMAN

By now it is abundantly clear that if Linda ever gets out of jail, it won't be the result of a brilliant defense, but divine intervention. Julius is horrified that she publicly admits to pregnancy. And, no doubt, he is just beginning to realize that the dates of her 'crimes' coincide with a rampage of the Near North Side that began as an attack on the Drake Towers where he lives. This magnolia blossom is the strategist behind a conspiracy directed against him, personally.

Unhappily for our side, the government is not in the least confused about the political nature of the case. Indeed, the prosecutor goes so far as to characterize Linda's crime, anti-riot violation, as a unique offense different, say, from ordinary criminal acts or civil disobedience. Well, it's a comfort to know that someone learned something from the Conspiracy trial. Throughout that notorious event, the prosecution held firmly to the contention that the case was an ordinary criminal matter.

Poor Galka, completely immune to what is happening in the courtroom, plods along in arguments that anyone who had ever been busted could have countered without difficulty. The outrageous result is that the 'defense,' prosecution, and judge act in concert (conspiracy?) to release Linda, but only under the most restrictive conditions, and without lowering the cash bond.

Somehow, though hopelessly embroiled in this tangle of contradictions, Linda manages complete cool. She takes the stand to say that she's willing to abide by any restrictions the court might impose and to explain her failure to appear at an earlier court date in Chicago. Here's the bit: she didn't know she had a court date, and about then two traumatic events occurred that sent her into a state of confusion. She found out she was pregnant, and two of her friends were killed in the townhouse explosion in New York. She went to New York to find out what had happened at The Townhouse, didn't read the papers regularly, and therefore hadn't the slightest notion that the Weather Bureau had been indicted and that she was being actively sought by every fed in the country.

This testimony has Schmetterer, boy prosecutor, foaming at the mouth. Armed with extensive FBI files and delusions that he will succeed (where every other pig had failed) in getting information that would lead to the capture of the other Weathermen, he begins an unbelievable cross examination.

WHY HADN'T SHE TURNED HERSELF IN?

Q: When did you first hear about this indictment?

A: When I was arrested by the FBI on the 15th of April.

Q: Did you read any newspaper between April 2 and April 13, 1970?

A: ...No, I didn't.

WHERE WAS SHE HIDING OUT?

Q: Where were you living in April, 1970, in New York?

A: With various friends.

DID SHE SPEAK TO ANY OTHER WEATHERMEN?

Q: Tell us the name of any single person that you talked to in an attempt to find out what happened at the explosion that killed Diana Oughton and Ted Gold?

A: I talked to various people on the Lower East Side.

WHY HAD SHE CHANGED HER APPEARANCE, IF SHE WASN'T TRYING TO DISGUISE HERSELF?

Q: Have you dyed your hair in recent weeks or months?

A: I changed the color of my hair, yes.

Q: You used to wear your hair longer?

A: Yes.

Q: And when did you start wearing your hair shorter?

A: When it started getting hot.

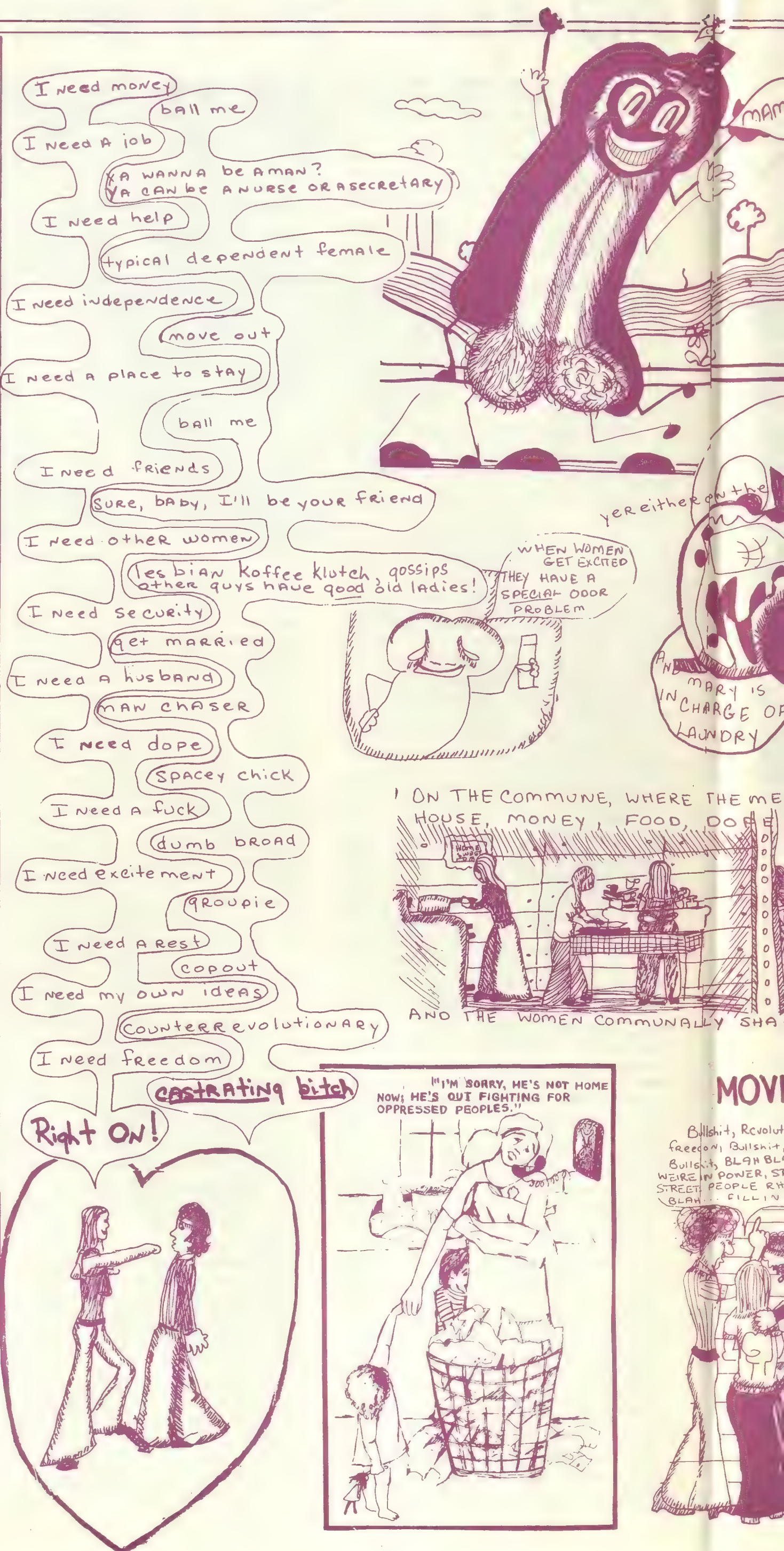
Q: So would that be the spring of this year?

A: Yes.

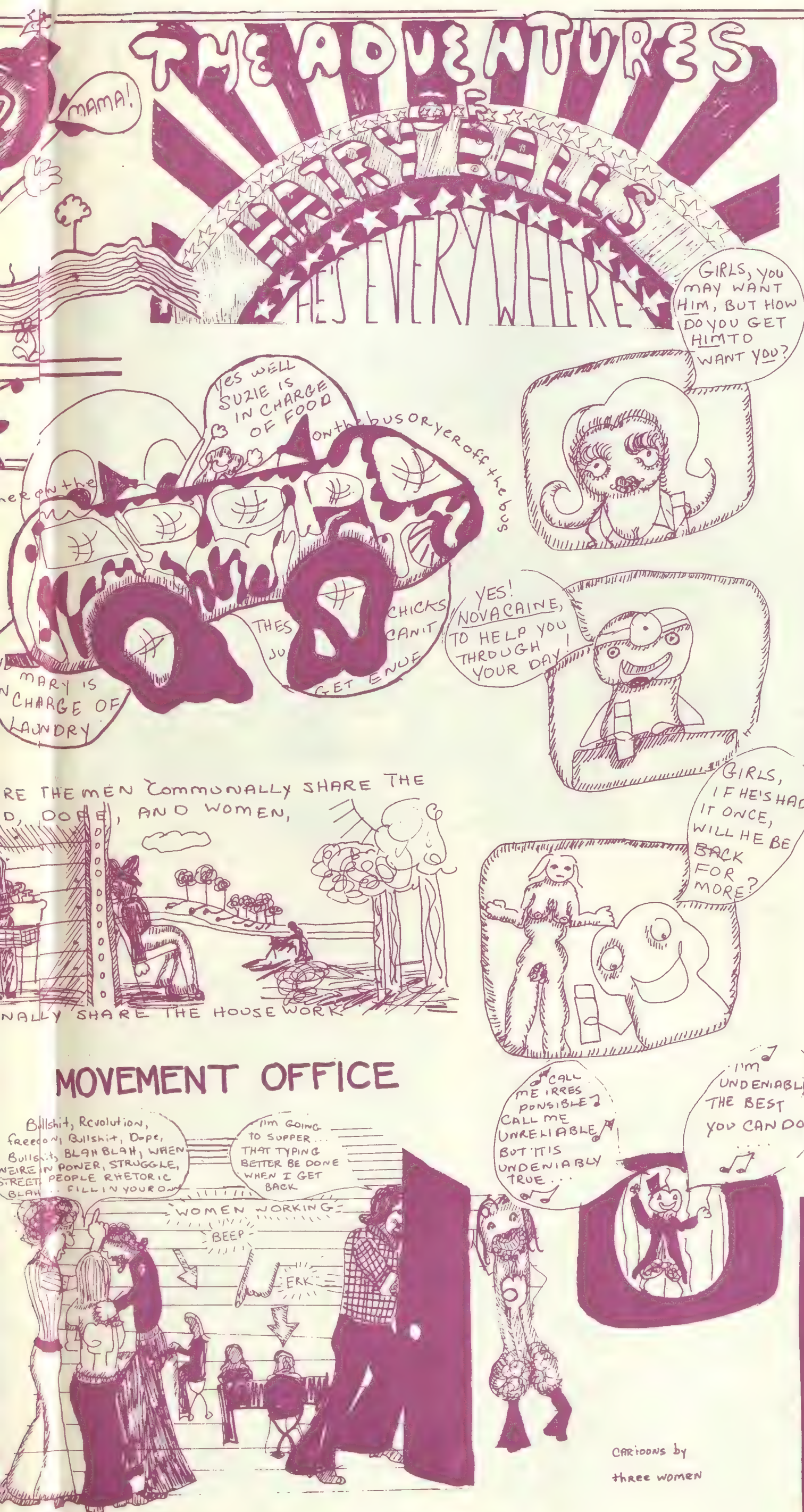
Q: What was the former color of your hair?

A: Blond.

CONTINUED NEXT PAGE



THE ADVENTURES



Q: So your hair used to be long and blond, is that right?

A: Yes.

Q: In the spring of 1970 you cut it short and dyed it to a brownish color, is that right?

A: Yes.

Q: Was that before or after April 2, 1970, if you know? (the date of the indictment)

A: I don't remember. I think it was probably before.

WHERE DID HER MONEY COME FROM?

Q: Is there anybody that you can identify that has been contributing to your support...?

A: No sir. Usually I didn't know where the money was coming from.

(a hopeless breakdown in dialogue follows in which Linda tries to explain a communal living arrangement to an incredulous prosecutor)

Q: Who were they that were...helping to support you during that period?

A: Ted Gold at one point.

Q: He is dead now, isn't he?

A: Yes sir.

Schmetterer asks her about every indicted Weatherman (she hasn't seen them) and every unindicted co-conspirator (hasn't seen them, either). Angry and frustrated, he pleads with the court:

...her only occupation appears to have been close involvement with the Weathermen group by her own confession, and was supported through them by some means where she cannot define the structure of that support or the individuals involved who gave it except for one individual who she is willing to name who is, of course, deceased.

Everyone but Linda is agitated. Hoffman, turning red, begins to read his decision:

"I have the indictment up here. It appears that this defendant... is charged with violating Sections 371 and 2101 of Title 18 of the United States Code which are various serious crimes. The evidence shows from the lips of the defendant herself both today and on a prior occasion and from the testimony of her parents that she is an unmarried young woman, hasn't lived with her family for two years or more. This is not the case for a United States District Judge to sit in judgment about the personal life of an individual who finds herself in serious trouble quite apart from the charges in this indictment. It is not part of my responsibility to take her to task for any misconduct on her part. I am sorry that her parents had to be here on two occasions that I know of to hear such statements made in open court. I shall not dwell on the subject...

In case you haven't guessed, the motion for bond reduction is denied.

Linda stands to be taken away, and all the freaks stand with her. Marshalls pound their gavels trying to get us to sit down, Hoffman shrieks that the court is still in session, and Linda passes back through the door to the lock-up.

Spectators file out angry. She is up on the same rap as the seven male Conspirators, but the real crime has been laid on us by Julius. She is an unmarried young woman who became pregnant and is not even living at home with her parents where she belongs. Indeed, she'd lived in some freaky arrangement where lots of people stayed in one house and shared money and food and clothes and didn't work - well, not real work - and didn't even seem to worry about where the bread came from.

We figure Julius ain't gonna recognize the Revolution until it sneaks up on him and rips his throat out.

A final note: after the State hearings later in the afternoon, Linda Evans was sprung on \$160,000 bond. That's \$5000 more than it took to ransom the men of the Conspiracy AFTER they got convicted.

Sharon Avery

EVERYWHERE

uqr... qush qush qush

but i didn't cum yet!

I'm SORRY, sweetheart.

222

SOUTH SIDE

Liberating women in this society is one fucking hassle. In fact liberating people in this society is damn near impossible. It seems as if the only way it can be done is by liberating the whole mess.

Last August a group of Hyde Park women began a project which would be a first step in doing this... getting together! On August 1, the Southside Women's Liberation Center opened. At that time it was the first one anywhere. By now there is La Dolores at Armitage and Orchard, and every major city has it's Women's Liberation Center and you wouldn't believe the way out places that have done likewise.

We opened the center because we figured women need a place to meet - not just a place to have meetings, but to meet each other. There wouldn't be any men around to distract us or be the center of attention. Instead we and our relationship to each other would be something to really groove on. A communications center was needed, too. Women who had recently heard of the movement could stop by and find out what it was REALLY about. The center was filled with all the available literature about women and the movement, and information on what groups were meeting and when, was put together in one place. Next we drew up an overly ambitious program which included rap groups for every type of woman in every conceivable situation; study groups on everything study-able, and some that might not have been; and workshops to provide women with every skill they could remotely need in order to build the women's movement and to survive in this society in the process. Since we knew a whole lot about what women are up against in this world, having faced most of it ourselves, we planned to set up a crisis center so that women would be able to turn to their sisters for help instead of following the usual patterns of turning to those who probably were the crisis initiators...men. Before we had a chance to do that, calls began coming in from people who needed a place to crash or a place to leave

a kid for a few hours. So far we have managed to get together emergency housing for people with women in the community.

The center exists as a place where women can come together to find each other, support each other, and work together. Now, groups which meet on a regular basis include an introductory rap every Saturday at 2 PM, a number of rap groups at various times, political history study group, childcare committee, high school group, and, for a while, a grade school group was coming in. In April, girls at a local grade school picketed their school because girls were not allowed to be school guards, and their physical education program was not as good as the boys'. When the boys ripped up their signs and neither the teachers nor the principal came to the aid of the girls, these ten year olds grasped the full meaning: men will protect you as long as you promise to stay beaten down. They knew it was time for serious action. Their first stop was at the center where they got buttons and decided to stay and hold a meeting. With ample supply of candy and candles, they proceeded to lay the ground rules for their group. The first was that "boy crazy" girls were not welcome!

The childcare committee has been working on a proposal which has been submitted to several local churches. We hope that during the summer at least one cooperative day care center will be operating. Several other women's groups in Hyde Park have been developing concepts and proposals for day care centers in the community. If we have the cooperation of the local establishment, such as churches, we expect by fall to have several child care centers operating which would serve the needs of the children of various sections of the community.

The center is located in a big old house at 5406 S. Dorchester; phone number is DO3-1348. During the past three weeks, collective woman power (and some man power too), has painted, washed, waxed, and otherwise de-sooted everything in sight. Sisters who stop in will find not only a newly decorated center, but also the old assortment of women, children, cat, room for improvement, and "friendly chaos" that has always characterized the center. Stop by!

WOMEN ARE RISING UP ANGRY

Rising Up Angry is a paper and an organization. We are the sisters and brothers in the middle of the Amerikan monster. We are white working class. We are women and men (some married, some couples, some single) who recognize the real enemy--the businessmen chumps and lame pigs. In Angry, we say that we must love the people and fight the real enemy. And we dig that to love we must fight. So the question facing all of us is how to move, how to fight.

As women, the answer is a little more complex, because of the extra oppression that we face in this society. We have thought a lot about the different alternatives, namely should we stay in Angry, or should we form a separate women's organization.

We have been divided from our black and brown and yellow and red brothers and sisters by the racist institutions in this country. And even within these divisions, we are divided again, women and men. The answer is not to divide men and women even further, as the answer is not to divide the races even further. The answer is to struggle with each other in order to overcome racism and chauvinism--to become stronger--in order to smash the real enemy and at the same time through struggle, we will be closer to gaining our liberation.

We talk about how women are trained for the roles we play in society today. From the time we are babies dressed in pink. In school we're told it isn't very feminine to be too smart and encouraged to take courses in housekeeping and business keeping. With marriage and motherhood, we start down the road of endless washing, ironing, dishes, cooking, taking care of our men and our children. All this with no pay and with no pay, it's not considered real work. And to top it off we're supposed to do this with a smile, looking pretty and fashionable with the TV constantly screaming at us to buy more products. But the TV also screams at us about the war in Vietnam. And we know our children are being sacrificed so big businesses can squeeze profits from countries all over the world. But we aren't supposed to think about that - those things are handled by men. When we get sick, we have to pay incredibly high hospital, doctor, and medicine fees and some of us can't even get in the doors of hospitals and doctors offices because we don't have cash out front. But we aren't supposed to think about that either. And we send our children to schools where they're taught 'My country right or wrong' and 'Anybody can make it in America.' It's written in all the school books, so it must be true. But it's not true. Blacks, Latins, Indians, Asian-Americans, and Wo--

men know it's not true. But we're not supposed to raise our voices to protest the schools blinding our children with 'paper promises.' And the enemy is smart. They have an idea that women are stirring under the strain of oppression - so they appeal to our conscience and moral responsibility and tell us if we do have any free time to think, we should be thinking about volunteering our energies to work for local charities. Community Funds, Cancer Funds, Polio Funds, and on and on where they exploit sick and crippled people - use their pictures on posters as an appeal to our already over-burdened neighbors to give money to cure them.

We KNOW that billions of dollars are spent on keeping the war-machine going and billions of dollars in profits are raked in by the super rich -- while we see our nickels and dimes being asked to ease the pain of our unfortunate brothers and sisters. WE cannot know these things and be silent anymore. We see that the system has to be shaken at its roots and changed to a society that meets the needs of the people. So we say that Women's Liberation is about change - taking power out of the pockets of those who are running it now and putting the power into the hands of the people. And in case you didn't notice, we don't mean just the male half of the people.

But more than just rapping, we have begun to get together to see films about women's liberation. Some of us have been dancers on Rush Street, or models, and we're going back to our sisters still in those scenes, and tell them about women's lib. Some of us are on welfare and are talking to other 'recipients' about how welfare relates to women. And sisters who work in offices are beginning to get it together in their offices. Since many of us have children, we are planning to have a co-operative day care center so we can free ourselves to do political work, and so our children will be one with their revolutionary brothers and sisters and not be tied to a one dimensional home. The center will be run by brothers and sisters.

Each of us is becoming stronger; we need to in order to reach more women, and to fight in Amerika. Our brothers see us in the struggle as for real about our liberation. They are beginning to understand that their own liberation is directly connected with women's liberation. As we sisters help each other and learn from each other, we become fuller beings in the sisterhood that has been denied us for so long.

RISE UP. RISE UP ANGRY. RISE UP TOGETHER.

NORTH SIDE

La Dolores Center at Orchard and Armitage welcomes all sisters! Right now we're open Monday, Wednesday and Friday afternoons and some evenings. Hope it will be all the time soon.

We need you, your ideas, your help, your time, to keep a place open where all of us can rap, learn together, plan actions, and just be.

Whatever your thing is, maybe we can do it together---art, politics, kids. . .

We have resource people if you want to start your own rap, cultural or action group.

We're getting a women's history workshop off the ground. Our first session was at 7:30, Thursday, June 11. But you're welcome to come in on it at any time.

If you dig playing with kids or would like to do some informal teaching, crafts, etc., we have a FREE CHILDREN night every Friday from 6 to 10 PM. Or you can bring your own kids and we'll care for them free while you go to a movie or whatever.

La Dolores is named for Dolores Ibarruri, a heroine of the Spanish Civil War. A great champion of all people, but of women in particular, she originated the call, "It's better to die on our own feet than to live on our knees!"

La Dolores is here. It's a place. It's for you to use. Our phone number is 944-8087.

POWER TO THE SISTERS!

OTHER SIDE

Men Against Cool (MAC), a group whose intent is to criticize the chauvinism within ourselves, in social institutions, and culture, is sponsoring a demonstration in front of the Playboy Club in Chicago at 8 o'clock on Saturday, the 27th of June. Playboy has long been a symbol of phony Amerikan masculinity--continually asking men to prove themselves as sophisticated, wealthy consumers who coolly view women as playmates--as sexual objects. Because Playboy is degrading to men who want serious and tender relationships with women and other men, and is an obstacle to men who want an honest freedom, we are calling this demonstration to deflate the bubble of Playboy fantasy.

Chauvinism is a false security. As Amerikan males we are denied the freedom to express the anguish of insecurity. Instead we are driven to find a false security in our status as superior beings--as those in control. In the same way that we are taught to prove our balls by screwing women, we try to become men by degrading blacks, and exploiting the less powerful countries of the world. Our exaggerated self-importance blinds us and dehumanizes us. Our chauvinism allows us to callously exploit our environment and the people in it. Can you dig this? We are fighting these chauvinistic tendencies in ourselves and urge other men to join us in this struggle for our own personalities. Part of this struggle is happening in rap groups where we try to break through the bullshit competitive roles which entrap us. Another part of the struggle is in the streets.

All sympathetic men, whether gay or straight, are invited to join this demonstration which will be militant but non-violent. Due to the delicacy of the issue and the near certainty of misunderstanding in the establishment media, there will be no spokesmen. MAC will distribute a carefully worded leaflet at the demonstration and all participants are asked to observe the strict discipline of refusing to say a word to the press. A conference will be held sometime in July to bring together all men interested in talking together and educating themselves. At this time, more weekly rap groups and further actions will be organized. Watch for further information, or leave messages for Stein at 281-7197, if you're interested in joining us.

CREAMCHEESE ON RADIO

The Suzy Creamcheese Women's Extravaganza

WEAW 105.1 on your FM dial

Tune in Tuesday nights at midnight.

BODY MECHANICS

BIRTH CONTROL AND ABORTION

Detailed information will appear in Body Mechanics - Part II in the next issue of the Seed. For now, refer to the boxes below.

VENEREAL DISEASE

Open sores on your genitals or in your mouth, a new discharge from your genitals, or the possibility of having had intercourse with someone who had Venereal Disease, mean that you should get a test. There are two principal kinds of V.D.: syphilis, which requires a blood test; and gonorrhea, which requires a pelvic smear. HAVE CLAP CONSCIOUSNESS. The city runs so-called Social Hygiene Clinics at 27 E. 26th St. (VI 2 0222) and 100 North Central Park (638-3365) where they provide free tests and treatment. You can also go to any of the People's Health Coalition Clinics (see box). Treatment is a simple matter of taking penicillin. However, the condition can be persistent and it is possible to get a false negative on a test, so you should have two tests. THE SYMPTOMS OF SYPHILIS GO AWAY BY THEMSELVES, BUT THE DISEASE IS STILL KILLING YOU. Syphilis can cause insanity and death. Gonorrhea can cause sterility and blindness.

PREGNANCY

You can get free pregnancy tests through Free City Exchange (281-7197).

PRE-NATAL CARE

The Chicago Maternity Center at 1336 S. Newberry (666-3323) is a fine place that specializes in delivering your baby at home, which is infinitely better than the horrible, inhuman conditions in hospitals. They give pre-natal care, delivery, 6 week check-up for you and 6 week check-up for the baby. They charge according to income with \$150 as the highest fee or a flat rate of \$250 outside of the city. They do not deliver outside of a 25 mile radius. You must pay in advance, in cash. Take the Roosevelt "L" stop, transfer to the Roosevelt Road bus, get off at Halsted, and walk 1 block west and 1/2 a block south. The Center also advises in methods of natural childbirth. BE ADVISED: THIS COUNTRY IS 18TH IN ITS INFANT MORTALITY RATE, WITH A HIGHER RATE EVEN THAN SOME SO-CALLED UNDERDEVELOPED COUNTRIES LIKE CUBA. AMERICAN HOSPITALS ARE A HAZARD TO YOUR HEALTH. COOK COUNTY HAS THE HIGHEST INFANT MORTALITY RATE IN THE COUNTRY.

GENERAL GYNE CARE:

Erie Clinic is at 1347 West Erie. It is set up to handle gynecological care on Thursday nights from 6:00 to about 11:00. It's free.

If you have a special problem call the Free City Exchange and they'll refer you to a good doctor.

Also, Evanston Hospital Out-Patient Clinic gives gyne care at reasonable rates according to what you can afford, and they don't insist that you document your financial status. They also provide prenatal care

for from \$200 to \$500. They're at 2650 Ridge, Central "L" stop, 492-4700. They're liberal and enlightened compared to Chicago institutions. But they want parental permission for anyone under 18.

Any kind of change in your genital discharge is a signal for you to get checked out. So is lower back pain or pain with urination or recent pain with intercourse. If you always have pain with intercourse that means you're probably not fucking right. Artificial lubrication can help. Better yet, you and your man

should read Masters and Johnson's Human Sexual Response. Problems with urination or persistent pain around your rib cage or abdominal area are danger signs too.

Blood in the urine isn't cancer, but it is serious, probably cystitis, an inflammation of the urinary bladder. Most of the "danger signals" aren't anything to get panicked about, but you should get checked.

ALWAYS INSIST THAT YOUR DOCTOR PRESCRIBE THE GENERIC (CHEMICAL) NAME FOR A DRUG AND NOT A BRAND NAME. The American drug racket being what it is, the same drug with a brand name can cost 300% more than that drug without a brand.

There are two conditions which many women have which do not necessarily require help. One is "venereal warts," or bumps around the genital area. They can be removed with a cream or surgically, but ordinarily they are completely harmless. Another is a yeast infestation which causes a smelly, "cheesy" white discharge from the genitals, inflammation and irritation. This condition is essentially an increase in the yeast growth that is already present in the vagina. It tends to be aggravated by the pill. It can be very uncomfortable but it can't harm you permanently. There are one or two things which a doctor can do for it - suppositories, or use of a purple dye which has dramatic results even though its not very effective. If men got this on their penises you could be sure there would be a cure for it.

MENSTRUAL CRAMPS

The same goes for cramps, of course. Many doctors will try to tell you that they're all between your head. That's just a manifestation of American medical paternalism: the doctor likes to think that you're incompetent and that he knows everything. There are some medications, like Dappersil and Darvon which can alleviate them. The pill usually decreases menstrual flow and tends to do away with cramps.

Sudden, very heavy menstrual flow is a sign of polyps in the uterus. They're not considered serious and can be removed surgically.

SO-CALLED "SEXUAL ABERRATIONS"

They can save your health, since nothing gets you down like oppression by a man. Women have been put through a lot of cultural shit to keep them tied to men for sexual pleasure, and also, incidentally, oppressed by the threat and the reality of pregnancy. (Keep them

barefoot and pregnant, as Esquire says). Furthermore, we hold power over men in that we can decide who (if anyone) gets to sire children, and who (if anyone) gets any at all. POWER TO LYSISTRATA!

Some of the lies that men have told us have to do with: "Fidelity"

That means a woman who doesn't like to fuck the man that society tells her she's got to fuck. In the first place, most men don't know their asses from a hole in the ground when it comes to fucking, and there's no reason in the world why any woman should enjoy doing it with them. When Masters and Johnson did the first scientific studies of sex, they discovered that, in most cases, a woman was "frigid" because she didn't like sex, and that she didn't like sex because she'd never had a chance to find out how to have an orgasm. For that problem, they prescribed: masturbation, or a change of man.

Masturbation

Briefly, masturbation is the activity in which women most frequently reach orgasm. About 82% of women do it at some time or another, usually in the obvious way with fingers, but often using rhythmic contractions of the muscles of the buttocks, thighs, and vagina against something like a pillow. Or, they use more imaginative methods. Many women find that masturbating is a form of sex which is just as pleasurable as fucking a man, maybe more so.

Nymphomania

Nymphomania is a name that men invented for a woman who isn't satisfied with the limited number of men that men think she should confine herself to, and who likes fucking (which is something men never intended for us), and who realizes that one prick is pretty much like another (a little something that it took Masters and Johnson a long time to find out when we knew it all along).

Lesbianism

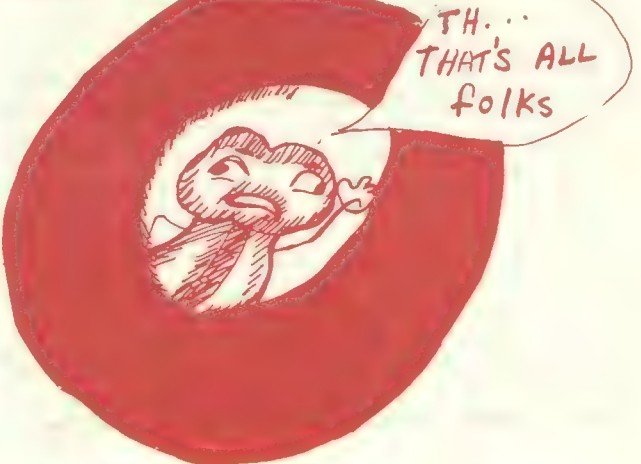
Men have a habit of saying that women's liberationists are lesbians. A lot of us aren't, but it would be right on if we were. Lesbians are only now beginning to try to come into the open, and have not even been able to do so through the Gay Liberation Movement, which itself tends to be male-dominated. Briefly, lesbians do not fit into the popular stereotype of butches except part of the time, and then because they've been oppressed by societal roles just the way we have. Nor are they usually rejecting men. They prefer women. In many cases they manage to escape from societal roles and have long-lasting, stable, fulfilling relationships, despite the incredible pressure that they're put under by the society.

They certainly do not represent a retarded stage of sexual development, as Freud would have had us believe. Freud thought that there were two different kinds of orgasms, clitoral and vaginal, and that the clitoral represented an early stage in which the lesbian was trapped. That myth was generally propagated by psychiatrists without any scientific backing. Many women were intimidated into saying that it was true, until Masters and Johnson knocked it silly. There is only one kind of orgasm, the clitoral orgasm. That is, all orgasms stem from either direct or indirect stimulation of the clitoris, the small organ of sexual sensation at the front of the genital area.

FINALLY, SOMETHING ABOUT MENTAL HEALTH IN GENERAL

An "outcome of therapy" study done in 1952 showed that, of the patients who received psychoanalysis, the improvement rate was 44%; of the patients who received psychotherapy, the improvement rate was 64%; of the patients who received no treatment at all, the improvement rate was 72%. These findings have never been refuted, and on the contrary, they have been confirmed by later studies.

Psychology for women is primarily an attempt to coerce and intimidate women back into the roles from which they are trying to escape. Even the label "neurotic" is meaningless for women since it means only maladjustment to an inhumane society. Women's Liberation's political prisoners are in insane asylums. We are all insane!



ABORTION BOX

DANGER

NEVER USE METHODS DESCRIBED BELOW. THESE METHODS INVOLVE EXTREME PAIN AND CAN LEAD TO PERMANENT DISABILITY, INFECTION, OR DEATH:

Oral Means:

Ergot compounds overdose is poison - can cause fatal kidney damage
Quinine Sulphate - can cause deformities in fetus or death to mother

(Estrogen - useless)
(Castor oil - useless)

NOTHING THAT IS SWALLOWED CAN CAUSE ABORTION WITHOUT ALSO CAUSING DEATH OR SEVERE DISABILITY TO THE MOTHER

Solids inserted into uterus: DANGER DEADLY

Knitting needles	Catheters
Coat hangers	Gauze (packing)
Slippery Elm Bark	Artists Paintbrushes
Chopsticks	Curtain Rods
Ballpoint Pen	Telephone wire
Pastes	

COMMON DANGER OF PERFORATION (bursting) OF WOMB AND BLADDER - DEATH FROM INFECTION OR HEMORRHAGE

Fluids inserted into uterus:

For problem pregnancy counseling and physicians services, call Jane (Women's Liberation) - 643-3844.

Soap suds Alcohol Potassium Permanganate Lye
Lysol Pine Oil

SEVERE BURNING OF TISSUES - HEMORRAGE - SHOCK - DEATH

Air pumped into uterus:

COLLAPSE FROM GAS EMBOLI INTO THE BLOOD STREAM. SUDDEN VIOLENT DEATH.

Injections into Uterine Wall:

Ergot, Pitocin - poison
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Other Means:

Vacuum Cleaner - connected to uterus - not to be confused with vacuum aspiration (CAN ONLY BE DONE IN A HOSPITAL) - is fatal almost immediately - extracts uterus from pelvic cavity.

Physical exertion such as lifting heavy objects, running etc. is useless.

Falling down stairs - severe injury to mother but no abortion.

BUTCHER ABORTIONS ARE DEADLY - ONLY DOCTORS OR OTHER SPECIALLY TRAINED PERSONNEL CAN SAFELY USE ONE OF THE 4 METHODS OF ABORTION - ALL OTHER METHODS CAN CAUSE DEATH BUT RARELY INDUCE ABORTION.

If you have used on yourself or have allowed to be used, any of the above methods of abortion GO TO THE NEAREST HOSPITAL IMMEDIATELY. THERE IS NO LEGAL DANGER TO YOU.

For medical referrals, call Free City Exchange - 281-7197.

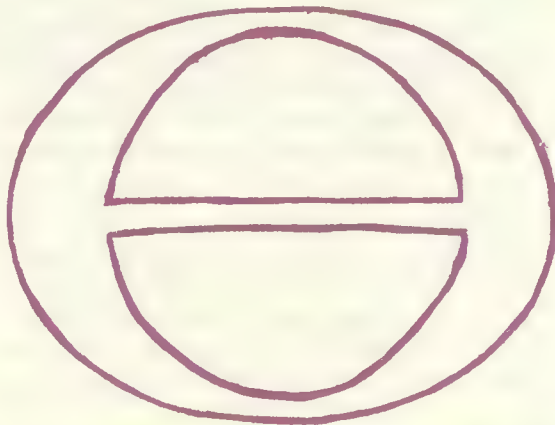
We are all anxious to help in the prevention of pollution and environmental decimation. However, we tend to feel helpless and overpowered when it comes to doing something about it because the problems are so immense. It doesn't have to be that way, though, we all can play a small role in our own lives to ease some of these difficulties. Below are listed a number of suggestions which everyone of us can act on in our own sphere of influence. However, it can't end with these suggestions, we must put pressure on those "in charge" for strong laws concerning pollution, overpopulation, etc.; we must call for legislation which requires those causing the pollution to pay for it. In some cases, (if not many) the financial burden will fall on us directly, but there is no way of getting around it, these problems will need financial support and a lot of our time in order to bring about their resolution. This is our, and the world's, most important priority. If you don't agree, consider the alternatives if we just let things go as they are going now...

1. Use biodegradable soaps and cleaners, or none at all.
2. Bathe when it is necessary, not out of habit. In many places the water supply is not endless—we must use it wisely. Take showers instead of baths, and use water for soaping and rinsing—not constantly.
3. Put bricks in your toilet tank to conserve water when flushing. (again the problem of water supply)
4. Do not use DDT or any other pesticides with long residual effects. They eventually will end up in your soup. The DDT content in nursing mothers' milk is .10 to .30 parts per million. We are just beginning to reap our careful harvest. Check with the State or Local health agencies to find out the danger of the various house and garden pesticides you use. This also goes for herbicides. Use non-residual pesticides (ROTENONE, PYRETHINES), and encourage "biological" control of pests.
5. Buy products that are packaged in returnable containers; also urge all bottlers (beer, soft drinks, etc.) to start using returnable containers again. Did you ever consider how long it takes for an aluminum can to break down? For all practical purposes—never.
6. Those items which can't be purchased in returnable containers should be recycled for further use elsewhere. We should separate our garbage; papers, alu-

MAKING IT

minum containers, etc., so refuse services could aid us in recycling wastes. For example, use the same paper bags again and again at the supermarket and elsewhere, rather than getting new bags every time you shop.

7. Plan a garden for the spring. If you don't think you'll have time for one, plan a common one with your neighbors. This way you split the work up effectively. A garden makes good sense when you consider the amount of residual pesticides in our supermarket foods. Another problem is food additives in commercial foods—you all remember cyclamates, don't you? There are currently between 2,500 and 3,000 food additives in use today. This is a nightmare when you consider that most have never been tested. You may obtain books on organic gardening in the Public Library.
8. Keep a compost heap of grass and garden clippings and organic garbage in your yard, and use it on your garden and yard for fertilizer. There is no need to buy commercial fertilizers for your lawn—most of it ends up in Chicago's limpid lake, which doesn't need any more fertilizers.



9. If there is a park or vacant lot in your neighborhood, all the members of the neighborhood should help to clean it up—there are all too few green spaces left. Consider your front lawn a park to be kept clean for all.
10. Plant trees—diverse types (oaks, elms, maples, beeches, etc.), instead of all one type, which could be lost in a single epidemic. (such as the elms)
11. Speak out loudly on waste and pollution problems. Write or phone those responsible and those charged with our environmental protection.
12. Sponsor neighborhood cleanups.
13. Fight those individuals and companies which profit by the sale, use, or manufacture of products which are harmful to the ecological system or deplete natural resources. The earth is finite—greed is infinite; this kind of profit is theft from us all.
14. Press for legislation permitting voluntary birth control for all, abortions, and incentive programs for family limitation and planning. Unless we resolve the Population Bomb, we lose the whole ball game.
15. Learn something about grass roots survival—it may be closer than you think. A good source of information is the Whole Earth Catalog, available at Head Imports, 2446 N. Lincoln. Foods for Life at 2356 N Seminary is a good source of "organic food" free of pesticides and additives (BHA, BHT, etc.)
16. Don't drive a car unless absolutely necessary, and then use a car pool. Demand better public transportation—in particular, demand that the city put exhaust suppression systems on all city buses, and that they expand public transport so that we would not have to drive as much as we do.
17. Become involved in a project related to our survival and work with others to resolve these problems. Use your own imagination and offer your own suggestion in some public medium to ease this horrifying trend. In other words, develop an ecological aesthetic and live it. We all depend on all living things for our survival!

Thanks to Ecology Action of California

Well, dope-o-scope is back on what will be a regular basis. There were some busts in the family, but things have cooled out enough to give this column the attention it deserves. If you have any dope stories, send them to the Dope King, c/o the Seed.

Before running down what's in town, let's get a few ground rules out of the way: The prices here are what you can buy for if you have a fairly decent connection. Key prices are fair market value.

Grass prices will increase as the summer famine causes short supplies. All we can say is that New York is in worse shape, with very little decent weed. Check your local head shop for books on how to grow your own.

We do not talk much about smack, speed and other hard drugs. This is because we think they suck. The plague is coming west, featuring lower prices to lead us into temptation. We urge you to be very down on the needle trade and be very wary with hard speed like desoxyn even if you don't shoot it up. The way to deal with an oppressive society is to deal with it.

Generally, prices get higher the further you are from centers like Chicago. If you come into the city to cop, be aware that the rules you should be observing at home go double on the street. Some of them are:

Beware of the friendly stranger. He may be a narc.

Don't hold to be a bigshot. Stop and frisk happens whenever the pigs want it to.

Don't stash in your house unless you have a good straight cover. Never stash in your house if you're dealing or into any heavy radical activities. A stash should have public access to it. This creates problems when you have to tomcat around at 3 a.m., but makes for a plausible court defense in case the worst should happen.

Meet out the people's justice to people who are passing bad dope. Merchants of death and paranoia—spreaders are enemies no matter how long their hair.

Try to taste before buying, especially if you plan

TAKING IT

to pass your cop along. Always taste weed. It saves that shit-eating oregano grin.

Never take dope without considering the mental set you have and the setting you are in. Taking downers when depressed is dangerous. Taking acid in the rush hour can lead to the all-time freakout. Surrendering to the void is one thing; permanently surrendering your rational mind is another.

A lid is at least 5 nickel bags, or 5 shot glasses filled at least to the line and preferably to the brim.

And now for our prices:

WEED:

Mexican—strong and clean—\$20/lid, \$130 for 18 ounce pounds in quantity.

Mexican—fairly clean—\$150-180/pound.

Jamaican tea—real stuff is scarce but worth \$25/lid given what's around. Bogus shit is a waste of time at \$20 per.

ACID:

Swedish cough-drop acid—supposed to be good at \$3/hit.

AMT:

This is a triptamine drug that is mellow than either DMT or DPT. It's a euphoriant, which means that you feel on top of the world. Unfortunately, the first-level world is sometimes painful to sit on, so coming down can make you a little uptight. Quarter hits sold as psilocybin are going for \$3, and people are quite satisfied with what they are getting.

MDA:

Another euphoriant. It makes you really in love with everybody for 4-6 hours.

* * *

L. G. of Lafayette, Indiana sends along this helpful hint:

"A good way to get even with the fascist narcotics agents is to write 'Fuck you, narc!' on a small piece of paper and pack it in a gel capsule with sugar, salt or other LEGAL chemical. Leave it somewhere where the pigs will find it and take it to their lab for analysis. If you're really handy with drugs, you can make tablets, pills, etc., with messages to the pigs inside.

* * *

Late news is that those driving east should be cold, especially on the Pennsylvania Pike.

The Dope King

"OUR DESTINIES ARE TOTALLY BOUND TOGETHER"

To understand the unevenness of black-white coalitions is to understand the structure of racism. All whites are part of a racist system: they live better materially, never experience the daily crises that the Panthers do, never are repressed as severely as blacks. Even becoming "more militant" than blacks cannot erase the color line: whites who try to act like John Brown are usually seen as manipulators who will not have to bear the consequences for whatever repression they bring down....

...Huey Newton pointed out these differences in an essay from prison on white "anarchists." Huey wrote that the black community, experiencing collective oppression and collective material needs, will grasp the idea of organization and discipline much more quickly than the young alienated white person, whose goal is self-expression. Breaking out of slavery requires a personal change in black people far different from the new lifestyle of young whites. The black is moving from dependence and powerlessness to an aggressive pride in collective power. The young white is breaking out of the straitjacket of conformity toward a sense of personal

experiment and discovery. The young white will view organization and discipline as an infringement on free consciousness. By implication, even if whites sense a common oppression their needs will still drive them toward a strong emphasis on personal transformation.

The white radical plays a difficult part in this ambiguous world. The radical professes solidarity with the Panthers and the ghetto. At the same time, as a white, he receives special privileges and as a Mother Country radical he experiences special needs for liberation which are quite different from those which move the black community. The white radical is thus likely to exemplify both the nearness of, and the difficulty of achieving, real solidarity. In political terms this means that although whites can help the black struggle they are inherently undependable. While blacks will never have to "go it alone" completely, the principle of self-reliance is more basic than that of coalition...

Painful relations can often be broken off, but this one has a way of continuing. Even while blacks despair of whites, black motion itself constantly pushes some whites towards a better, more radical, understanding. Blacks have been the trigger of the early white student movement, the radicalizers of the anti-war movement, the legitimizers of revolutionary violence and the soul of the underground culture. The black assault on white racism has its effect: young white people become less racist than their elders even though they remain part of a racist system.

The black-white relationship becomes hard to break for another reason. Because they lack a unified national territory of their own, blacks are almost forced to depend on a "base" in the consciousness of the White Left, or on the bank accounts of white liberals--more so than in other liberation struggles.

So white radicals are in a coalition with the black struggle—even if the coalition is not recognized formally—simply because we are part of a common dialectic. In the case of the Panthers we will either vindicate their gamble on white support or become evidence of white failure and therefore bolster “bultural nationalist” arguments for years to come...

We can see that the differences between white and black radicalism are not antagonistic, because our destinies are totally bound together.

tom hayden

RE

"Fidel" is ****½ (four and a half stars; out of a possible five—you would know about that if you read movie reviews in New York papers). I might add that I'll never give any movie 5 stars—a religious quirk.

"Fidel" is not brought to you by the same people who brought you "Che." It's a documentary, and that's Fidel Castro himself, right there on the screen. And what's he doing on the screen? Well, he's riding around Cuba talking to people, asking them what they need, how improvements are coming, and so on. Riding around the country in an open jeep.

He didn't get the idea from the activities of America's leaders. And that just about sums it up.

There are lots of reasons to see this film. 1. for insight about our revolution, 2. if you're interested in going on the Venceramos Brigade, 3. if you feel the 6 o'clock news is leaving something out, 4. if you're looking for a fair account of Cuba, one that shows the people going to Miami and everything, 5. if you're wondering when you hear "Love it or leave it!" where you'd go if you did leave.

The sequel to "Woodstock," sort of. It's playing at the 3 Penny Cinema on Lincoln Avenue.

-----BILL

—PAGE 9
things like his characterization of their star witness, McGowan, as a "racist, a liar and a drunkard." In addition, there was pressure from the growing numbers of people who are beginning to agree that newspaper sensationalism which accompanied Brodnik's death in effect amounted to a trial in the media.

The trial of Los Siete opens up again soon--with a new and harsher judge.

Meanwhile, back in the Mission District of San Francisco, the Committee to Defend Los Siete has begun a newspaper called Basta Ya! (Enough!), a free breakfast for children program, a free health clinic, and a restaurant where young people can hang out....



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VIEWS...

MASON PROFFIT

If you've seen the group, now listen to the album. If you haven't seen the group, listen to the album, and then see the group.

Mason Proffit is a "live" band; that's obvious the first time you see them in person. They've got that rare ability to grab a crowd's attention, get them to stomp and clap, and to leave them cheering. Thousands of people found that out at a succession of free shows that the group has played—Conspiracy Stomp, Free City Music—seems like every time they play, they score.

The band's music is a combination of country funk and high-energy rocknroll; that's what knocks out the audiences, and that's what's missing from the album. The sound of the band is there, and an excellent sound it is, faintly reminiscent of the early Buffalo Springfield at times, other times entirely distinctive. Somehow though, the record sounds almost effete compared to the kinetic effect of their live performances. The energy has been engineered out.

The whole album suffers from "just-doin'-our-job" engineering. The group's sound, while distinctive, is not yet diverse enough to carry through 10 cuts without getting repetitive. This common first-album problem might have been solved by an inspired production job, but inspired isn't the word that applies to the final product. It's a shame, too, because the group was pushed by financial need into signing a contract and recording before they were completely ready. This is the story with a lot of groups, but Mason Proffit's producers may have harmed the group's future as well.

Before you get the impression that the album is disaster—let me say it's not. The songs are good, the lyrics relevant, and the musicianship high. "Two Hangmen," which is one of their in-person stomp-downs, comes across strong even on vinyl, as does "Voice of Change," and "Buffalo" ("... found a nickel on the ground/and the buffalo upon one side, he got up and walked away/and the Indian upon the other side gave out a sigh and said 'That's better now/without the buffalo, without the buffalo/I'm just an Indian, free and clear.'")

Actually, none of the songs is bad or even mediocre. John and Terry Talbot, the group's leaders, wrote most of the material, and their singing (good country harmony, if somewhat repetitive) and playing (electric, acoustic, 12-string and steel guitars, plus banjo) fill in where the material falters.

Still and all, the album is missing something. Call it maturity, production, diversity—whatever—there is a gap somewhere. But, still and all, it's a good album, and well worth hearing.

I repeat: If you've seen the group, now listen to the album.

If you haven't seen the group, listen to the album and then see the group.

Eliot

SPANISH MOSS, Doug Kershaw, (WB 1861)

About a year and a half ago, Johnny Cash introduced to thousands of TV viewers a friend and protege—electric fiddler, Doug Kershaw—on his first television show. The airing also featured an unprecedented performance by youth hero, Bob Dylan. The "hip" audience already glued to the boob-tube for Dylan were exposed to the genius of Kershaw, who had been previously unknown except to the very hard-core Louisiana country fans. People began talking about Doug Kershaw.

Warner Brothers also picked up on the bayou musician. He first recorded Cajun Way, an excellent representation of Kershaw's true coonass (American born Cajun people) music. Spanish Moss, Kershaw's second recording attempt is even better. Technically the production is excellent, clear and well-balanced. The musicianship and back up is well above par, yet not perfected to the point of missing the folksy flavor of the album.

But, more important than the technical aspects of the album is the sincerity and feeling that Kershaw brings across. During this period in the history of music, when country is part of the vanguard, it peripherally seems logical that this consciousness would bolster Kershaw's popularity. And it probably has. But, Spanish Moss is not a country album. Kershaw writes, fiddles and sings some of the purest folk music being done today. His tunes are simple, out front and homey; written about the Cajun way of life that he has known. The instrumentation is unembellished, including only the necessary fiddle, accordion, guitar, drums and triangle. This very simplicity of approach is what makes the album.

Whether Kershaw is fiddling an up tempo song like "Cajun Joe", the story of the bully of the bayou, who could whup 'em with one hand tied, or "Spanish Moss", an eulogy to the swamp bedding down for the winter, that Kershaw executes in a deep hypnotic talk/song voice—the flow is consistently pleasant. The lyrics and melody lines work together stimulating the imagination to create visual mind images of the life style he portrays. An Ameri-Cajun glossary is included on the jacket in further explanation of the things he writes about; an effort to clarify this way of life to those not familiar with the Louisiana bayou country.

Mama Rita Kershaw also performs on Spanish Moss. She plays rhythm guitar, triangle, and sings/yahoos on "Cajun Stripper" and "Mama Rita in Hollywood." Cajun Stripper is one of the best cuts on the album. The tune creates a carnival like atmosphere and Mama Rita's crude semi-harmonies are an effective additive to the mood and execution of the song.

Kershaw's fiddling, which is consistently virtuoso throughout the album, reaches its peak of excellence in "Orange Blossom Special." This instrumental simulates should be burning. Kershaw carries you through three and a half minutes of one of the highest energy tunes I've heard in quite some time.

Has success spoiled and corrupted Doug Kershaw? I think not. He still wears the same burgandy velvet suit that he wore on his first television performance and his simple honest enthusiasm to play his music and entertain remains.

Spanish Moss is proof of this. Buy it or rip it off. It'll make you feel good.

Debbie Burr

I've read lots of ecology-population stuff and sat through a couple teach-ins.

Just about all of them are hollow.

Either the assumptions are out of whack or the heavies are a-political about the roots of pollution, hunger, and the problems of population growth. Their analyses are invariably amputated short of their logical political and economic conclusions.

That's probably no accident. The logical conclusions in ecology are frightening—just like all the logical extensions of political and social reality.

Now there's this little 45-page booklet that lays it all out about ecology. The Earth Belongs to the People: Ecology and Power doesn't stop short. It starts out with the now-familiar definitions of ecology and the balance of life. Along the way, it explodes many common myths and much of the Nixon-era rhetoric, and concludes with "smog control grows out of the barrel of a gun."

The booklet feels like a primer—one of those dull grade school workbooks that's held together with two staples. But it's really dynamite and the graphics—all original cartoons and flowing sketches really bring it all home.

It is put out by Peoples Press, a print collective in San Francisco. It's available from Peoples Press, 968 Valencia Street, San Francisco, Calif 94110, for 75 cents each with discounts for quantities.

The basic approach is to put down the bullshit that everyone from Commonwealth Edison to Paul

Ehrlich to Newsweek and the United Nations—lays out about ecology, population and pollution. It seems reasonable to me that the acknowledged "experts" are messed up about ecology. Why should it be any different from most other topics?

The point of view here is based on the assumption that there are two separate questions to consider—growth in population on the earth and the hunger in the world. Lots of people doesn't mean "overpopulation". Holland has 972 people per square mile. Venezuela has only 27 people per square mile. Nobody's screaming about the population disasters in Holland, but Venezuela has a real overpopulation problem. So, in fact, overpopulation really means underfed people. And people are underfed because of the insane imbalance of wealth in the world as well as the racism and imperialism of they so called "free world."

The authors claim that Third World countries could do a lot more to solve their own problems of population if their resources weren't controlled by a pack of Westerners and a band of rich natives. Actually they point out, population growth is related directly to industrial development. As an underdeveloped country develops, the natural tendency is for population growth to taper off.

All of which leads the creators of The Earth Belongs to the People to tie it all together. Corporate exploitation and the American consumption-apparatus are indistinguishable from imperialism, Viet Nam and the global ecological insanity carried off in the name of technological progress. The authors conclude that we have much in common with the Vietnamese people: the same companies that run America profit from the ecological rape of Viet Nam. But, the Vietnamese know the enemy. They have a headstart on us— they're attacking the problem at its source.

Tom Weinberg

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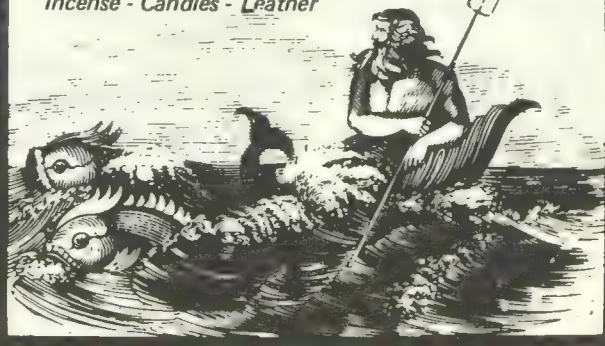
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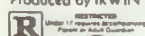
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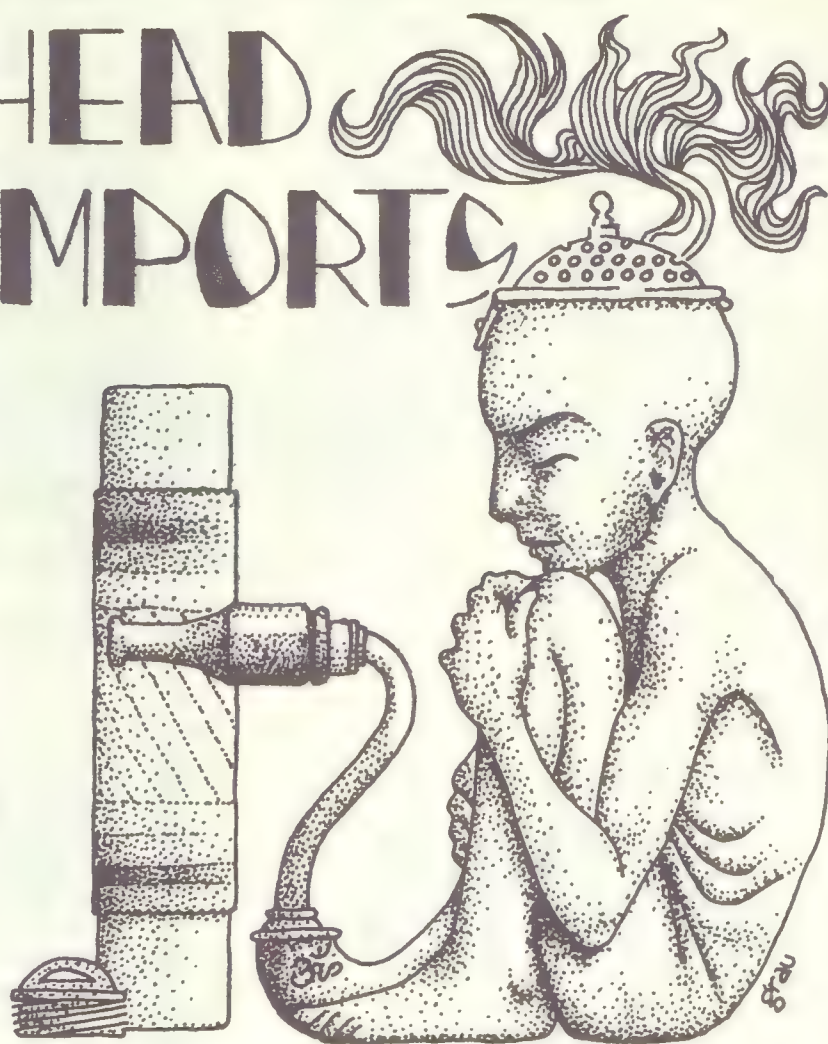
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RIVER BIKES

(thnx to SF Good Times)

sandy darlington

On language. I've been getting into words like communism, capitalism, socialism and anarchism in my last two articles. Lumpy words. Not my usual kind of rap.

I don't usually use those words and the constructs that go with them because I'm not in love with any of them and they don't work well in a conversation in the United States. When you use those heavy words here, the listener usually turns off, regardless of which side he or she is on. Down comes the automatic gate screen over his eyes and ears. He sits up straight and the conversation gets dull.

Why use them now? Because times change and so do I. In my growth I come to places where I have to open up a frame a bit wider. And here we are.

Go back to the beginning. I am an American, born and raised. This is the culture I function most naturally in, for better or worse. I was raised on two main myths, Protestantism (which centers on Jesus) and the American Dream.

From the story of Jesus, I got a feeling that he was a very good person who did exactly what he thought was right. He was kind, sharing and compassionate. He visioned the Kingdom of Heaven as a thing which is here within us, available to everyone who will let it happen, and he told everybody about it. He lived with hungup people and he despised the power structure.

The American Dream? Well, that is the web of values connected with the Revolution, Declaration of Independence, Bill of Rights, Jefferson, Lincoln, free the slaves. All people are equal and they deserve to be free. Don't tread on me. Life, liberty and the pursuit of happiness.

Later I learned that neither story was simple. The religious part of what Jesus said and did was always overshadowed, obscured, even persecuted by the various churches and their power plays. Obviously there was something in his trip which lent itself to bigotry and power tripping, such as the Inquisition. Perhaps he overdid it with the Son of God bit. Buddhism, for instance, didn't lead to such cruelty.

And as for the American Dream, it was only a dream. Jefferson owned slaves. When they asked Patrick Henry why, if he was so fond of liberty, didn't he free his slaves, he replied, "The only thing greater than the evil of slavery is the comfort they bring." And so forth.

But still the basic feelings remain in me. Brotherhood, kindness, democracy, equality. Those are good things. And I picked up on them as a kid, as most of us did. We didn't go to college, read books, meet outside agitators and then get radical feelings. They were always in us, though dormant for a long time.

During the 60s, the contradiction between what is and what should be sharpened so fiercely that we couldn't ignore it. The war of the dream versus the facts. I liked Kennedy, but then came the Bay of Pigs. And that led to Cambodia and Kent State. In a few months, it will be something worse. No need to itemize the progression. We are all going through it and it will get deeper.

But what shall we do about it, besides simply letting it happen to us, letting the trashers trash and the crackers crack? We need a pertinent vision. We need a way of looking at history, a sense of context so we can relate to what others are doing, a sense of where we might go. This vision must be loose enough to be relevant to the actual flexibility of these times and this country. And it must be clear. We have had enough bad poetry.

A lot of radicals grab whatever revolution suits their temperament and then wait for the United States to match up to that blueprint. A lot of liberals are looking for the personality who will save the day. A lot of flower children are still saying oh man politics is a drag, or if only pot was legal, or if only we could impeach Nixon.

This is the Peter Pan view of life. If only we didn't have to grow up. If only we believe in fairies, Tinker Bell will live. So much energy is being wasted on wishful thinking. But in fact life is not merely childhood. It includes the whole journey, all the ages you have been and will be. And it's time to grow up.

And the United States is not Pepperland, a

land of good guys invaded by Blue Meanies. All the baddies are American too, be they longhair or straight. We have to relate to that before we will ever see how to get along. Everyone is doing his thing. Great. Probably the only tactic that will see us through is to intensify that. But we must also develop a sense of others, a social consciousness to complement and strengthen our sense of self.

Now nobody can describe this situation in terms of the American Dream or Jesus. Those myths are worn-out. They've been used by too many pigs, by too many indifferent people, politicians seeking re-election, 4th of July speeches,

Christmas platitudes. And they are not really pertinent to our situation. It's not enough to say merely that we must love each other. Give peace a chance, yes but what is peace, and a chance to do what? That's what I mean by bad poetry.

When we talk about justice in this country, we must eventually think in terms of the total political and economic structure. That is what is fucked up. We've used many euphemisms for this Thing: power structure, establishment, military-industrial-complex. But what we actually mean, what we actually are opposing, is capitalism. It's time to say so.



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1407B N. Wells
1450 N. Wells
1517 N. Wells
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22 E. Elm
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651 N. State
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2136 N. Halsted
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2478 N. Lincoln
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7614 N. Ashland
6744 N. Sheridan
4812 N. Broadway
6469 N. Sheridan
2521 W. Devon
1445 W. Morse
1341 W. Morse
2336 W. Devon
7647 N. Paulina
1503 W. Jarvis

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3314 W. Foster
5249 W. Irving Pari
3148 N. Central
6437 N. Central

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Clairborn's Bkstr
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RIDES PLACES

Girl interested in having another (17 or older) crash here for a week or so. Call or write Crystal, 8139 S. Paulina, Chicago, 60620. Call 224-7246, after 6.

Roommate wanted for 3 bedroom apartment near Clark and Shubert. \$70 a month your share. 472-9567.

3 room apt. stove, refrigerator too! Heated (in the wintertime). Okay for 1 or 2 together heads. \$80 mo. 3600 N. 935-4179, or 327-1471.

People welcome to live and work on 160 acre farm in Wisconsin. Not a commune. John, 344-2608.

I have a 10-room house that can hold several people. \$120 per month. Ideal for commune or semi-commune. Would prefer people I know, and no dope stash on premises. John Krug, c/o Seed, or Free City Exchange.

Am driving to Los Angeles at end of June. Need rider. Share expenses. Richard, 684-6478.

JOBS

Frustrated teacher wants to work in a new school situation where I can use progressive education techniques. If anyone knows of a community school such as the ones being set up in Milwaukee or any type of experimental teaching situation, please call 973-6319.

Need a job? Call the Job Co-op, 549-1613.

Young man will do anything legal. Send details and salary info to: P.O. Box 147, Riverside, Illinois 60546.

If you're skilled in the theatre arts, auto mechanics, crafts, media manipulation, electronics, and anarchist direct action tactics, contact us. Enclose info on who you are and what you can do. Our venture offers: honest work. Applesseed Circus, Box 67, Embudo, New Mexico 87531.

Jobs for freaks willing to "compromise a bit." John, 939-5551, xt. 16.

Artist needs bread. Signs, lettering, flags, banners, etc.—you name it, I'll paint it—CHEAP! Pete, 729-7814.

The Chicago Energy Center, 15 people from Earth People's Park, who are involved in farming the city at North and Larabee and also future projects, need work to support ourselves. We have a truck and can do moving, cleaning, painting, and similar work. We will charge very reasonable rates, and will complete to the owner's satisfaction. Call us at 728-7891.

MUSIC

Drummer, 20, and guitarist, 22, seek other serious musicians to form group. Jim, 255-8951, evenings before 9.

15 year old expd. bassist wants rock and/or blues group in the south suburbs only, no farther north than southern Harvey. call 799-6166, after 5.

Wanted: musicians for bluesy, acid rock band. Mike, 873-0660.

Lead player looking for serious blues band or individuals, to do Waters, Dixon, and original material. Tony, 279-2498.

Wanted: guitarist (jazz oriented) to help get a creative jazz band going again. Also, piano player and another reed man (tenor, bari). Serious people only, please. Call Rawl, 652-2489 before 4, or 321-2800 after 6.

Lyricist, poet to team up with rock composer. Send info and sample of work to Jimmy Abrams, c/o Seed.

Forming a band. Need lead, rhythm, bass, drum, organ, and a banjo player. Want to do hard rock with a little blues and folk. Will do original music. Don, 978-1987, after 8pm.

Tenor Saxophone player looking for work with group. Experienced. Also plays flute. Blues-rock. Chlumsky, 484-0094.

LIT.

"Greenfeet" is a magazine beautiful about creation, kids, and community. Let us reach out and touch you. "Greenfeet" Box 347, Barre, Vermont 05641. 44 pp., \$1, kids, 25 cents.

Women's Liberation Packet. 10 articles reprinted from various sources covering basic aspects of women's oppression. 60 cents benefit NY Women's Lib Center. Mail to Graphics Collective c/o Whalen, 2 Bank Street, NY, NY 10014.

Going to Canada to avoid the draft? You need the new March, 1970 edition of "Immigration to Canada and Its Relation to the Draft and the Military." Single copies free from the Montreal Council to Aid War Resisters, Case Postale 5, Succursale Westmount, Montreal 215, Quebec, Canada.

MESSAGES

Andy Lucas of Berwyn, I want to see you again. Please write. Lois, 1010 Hillside Dr., Bensenville, Ill. 60106.

Judy Phillips (or anyone knowing her), please call dick, 563-8517. Everything is ok. She's 28, 5'5", 120 lbs., with brown hair and glasses. May have a cut on her forehead, result of a car accident.

Anyone knowing the whereabouts of Wes and Bill Coffey, contact, or have them contact Chuck Taylor, 121 West 87th, NY, NY, or phone (212) 787-5150, collect.

Tina Marie and Pat, Please come home or call. We love you so much. I don't want to go to Richmond until I hear from you. Mama.

People who modeled for Gary Gist last winter may see themselves on canvas in the lobby of the Ivanhoe Theatre June 22-July 22.

Gill from Ohio State U., call Jay, 581-5386. EMERGENCY!

MISC.

Country photography workshop. Study photography in fresh air, peace, and quiet. 6-day concentrated sessions, groups of 6-8. Full information. Write: Peter N. Gold, 1920 N. Bissell, Chicago, 60614, or phone 248-9294. Registration closes June 26. Classes begin July 12.

VISTA's unite! Present and former VISTA volunteers interested in forming national organization for social change, write: The Rap, 3050 Brighton 14th Street, Brooklyn, New York 11235.

Wanna live in a commune this summer or the rest of your life? If you can come up with about \$135 a month for rent, utilities and food, call Moe or Jane at 731-4675.

INTERCOURSE



ALL ADS ON THE CLASSIFIED PAGE ARE FREE, BUT NOT ALL ADS CAN BE RUN IMMEDIATELY, DUE TO SPACE AVAILABLE AND DATE RECEIVED. WE'VE TRIED TO ELIMINATE RIP-OFFS, LEGAL TURN-ONS, MODEL ADS, DATING SERVICES, HIP CAPITALISTS, AND GENERALLY QUESTIONABLE STUFF. WE STILL CANNOT VOUCH FOR THE SINCERITY OR LEGITIMACY, AND IF YOU STILL GET RIPPED OFF, LET US KNOW. ADS WILL BE ACCEPTED IN PERSON OR BY MAIL — NOT ON THE PHONE. IF YOU STILL HAVE QUESTIONS, PLEASE CALL SUE AT THE SEED. WHEN WRITING, INCLUDE PHONE NUMBER AND ADDRESS, WHICH WILL BE WITHHELD FOR THE ASKING.

Marc Jay D-mom, kids, and I are uptight about your welfare-stay-but call in. Dad.

To the artist Jesus from Par-At the Art Institute you said you'd write! Please do! My address is 1705 Locust, Lawrenceville, Ill., 62439. I'll be in London most of June, but I'll write back as soon as possible.

Attention freaks from Hillsboro, Ill., namely Bob (Poo-Bear) who lives on a 12 acre farm, Robin or Donna(?), and friends whom we met at Kickapoo Rock Festival. We are the people from Milwaukee that rolled the "cigars", with the blue chevy. We wish to contact you. Please write, good-byes are so awful! Hope you feel the same. Jane, K, Diane, Mary. 443 E. Morgan Ave., Milwaukee, Wisc. 53207.

FOR SALE

King Silver Trumpet and case. \$225, or offer. call UN-4-2813.

For Sale: '63 Dodge Dart, or will trade for VW camper. \$400, or offer. call 787-1071, or 787-1072. Ask for Stephen.

For Sale: 1958 Caddy Hearse. 50,000 miles, full power. Great body, tires, mechanical condition. \$500. 646-3854.

For Sale: 1963 Corvette, convertible, 327-365 HP, 4 speed hurst. \$1525. ST-3-0435.

Gibson-68 model GS-35, F Hole Sunburst, 2 humbucking pickups, perfect condition, great for jazz and blues. Sacrifice, need money-\$200. call 538-2754.

Underground press, 247 papers, 50 cents & stamped self-addressed envelope. M Bradford, 1008 Lincolnton Rd., Salisbury, N.C., 28144.

For Sale: Town and Country folk guitar with new case. Hardly used. \$45, price flexible. Amy, 835-3764 before 12:00. or between 5:30 and 8:00.

HELP!

Anyone want to write to me? Please..... SP/4 Michael Ball, 379-50-0540, A Co. 3/8 inf. 4th Div. APO San Francisco, Cal. 96262.

The Looking Glass needs some places for people 18 and over who need a place to crash for a night or two. If you can meet the need, call 334-2601.

If you have a baseball card of Rine Duren (about 5 yrs. ago or so), call Robin, 338-2136.

Artisans, craftsmen, misc. geninsca- we are getting together a co-op for products made by our own people. May be able to find buyers for your craft. Need your thing! No rip-offs. contact Evenings Empire Co-op, 477-8155, nights.

Help! Want to buy an old panel van. Do you have one, or know of one for sale? Maria Scott, 32 Oakview Terrace, Jamaica Plain, Mass. 02130.

Lost: 1 set of car keys given to someone at concession stand at Heyworth Pop Festival by person named Captain Amerika. If you have them, please call Tony or Shirley, (312) 777-6456.

Wanted: someone to help high school person bring about some much-needed changes at her high school. Christine, 436-2377, after 4 p.m.

Will pay anyone able to teach me how to perform an absolute act of levitation-also, am paying for info on trances, astral projection, and other feats of the occult. Tony Newland, 703 Tipton, LaPorte, Indiana.

Workers, volunteers needed for new monthly national underground journal "Earth Island." Production, distribution, etc. Jack White, at 432-5688.

Volunteers needed to staff day care center Mon. thru Fri. between 7am and 6pm. Will be working mostly with Chicano children, 1-6 years old. call Celia, 243-4844.

I am planning a road trip through Mexico to Yucatan, and thru Central America and South. Urgently need help from anyone familiar with areas, roads, laws, etc. Also need strong vehicle, yet cheap. Norm Keaseberg, 920 Margate Terrace, Chicago, Illinois 60640. call 334-3640.

The Fifth Estate, the North Suburban High School Free Press, is in need of writers and distributors for summer issues and next fall at the following high schools: Evanston, Deerfield, DesPlaines, Glenbrook, Highland Park, Maine, New Trier, Niles, and any other north-northwestern suburban high schools. If interested, call Paul at 251-9564.

Seed salesman needs new glasses. Send contributions to John K. c/o Seed.

Any people with any kind of medical experience or Spanish-speaking people who would like to work in a Peoples' Health Center. call 243-4844. ask for Roberto, Raul, or Howard.

To the people who may have been near the Aragon Ballroom on June 12th when Country Joe and the Fish played: a Ren-ger 3-speed black bicycle was ripped off. If you know about where it is, it's needed. You won't get hassled if you give it back. Contact the Seed.

Alice's Revisted needs a piano. 528-4250.

BMW rider wants to join bike club. Please write: Greg Wible, 456 W. Belmont, Chicago.

Columbia '68 Strike lit. wanted: doing research to see what causes radicalization. Could anyone with lit. on the '68 Columbia strike send it or a copy? Have used all books printed by capitalist press. Need "Columbia" by Mark Rudd, New Left Notes on struggle. If you were there, write what turned you on about the struggle. Send to: WAP Box 505 5959 N. Kenmore Ave. Chicago 60626.

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THE WHO — IN CONCERT AT THE AUDITORIUM THEATER JULY 1ST AND JULY 4TH

THEATER

Second City 1616 N Wells presents 'Chicago where Justice is Done or Oh! Cal Coolidge!' Tues thru Thurs 9pm, Fri&Sat 8:30 & 11, Sun at 9. \$2.95-\$3.95. Improvisations are free and follow the evening's performances every day but Friday.

The Old Town Players Theater-Workshop presents the 'Chalk Garden,' May 15 thru July 5, Fri&Sat 8:30, Sun 7:30 at 1718 N North Park. All tickets \$2. For reservations call 645-0145.

The Fourth Force will present evenings of improvisational movement and scenes every Mon at 8:30 & evenings of works-in-progress every Sat at 8:30. 4715 N Broadway, admission \$1.50, call 782-9319 for reservations and info.

The Dance Troupe and students of Columbia College will perform 'Journey' on Weds at 8pm at 1725 N Wells, admission FREE.

The Organic Theatre, 925 W. Diversey, will present its original adaptation of Homer's 'Odyssey' beginning May 22. It will be presented each Thu, Fri., & Sat. at 8:30pm. Tickets are \$2.50 (students on Thurs. are \$1.50) For reservations call 477-1977.

The Goodman Theatre, 200 S. Columbus Drive, presents G. B. Shaw's 'Heartbreak House' starting May 29. Presented on Tues., Weds., & Thurs., Sun. at 7:30pm, Fri., & Sat. at 8:30pm. For further info call 236-7080.

The Guy Fawkes Theatre Company of the Peoples School will perform 'The American Dream' by Edward Albee on June 26 & 27 and July 3 & 4. Performances at Uptown Center of Hull House, 4520 N. Beacon, at 8:30 pm. Admission is \$.50.

The Cafe Topa coffee house, 904 W Belmont, presents Edward Albee's 'Zoo Story', thru mid June, Fri&Sat 8:30, Sun 7:30. Call 549-8618 for more information.

The Kingston Mines Theatre Co 2356 N Lincoln will present 'The People VS Ranchman' by Megan Terry for a minimum ten week run beginning April 3. Fri, Sat & Sun at 9, tickets \$2. For reservations call 525-9893.

The Free Theater presents 'Joan of Arc', a rock opera by Wm Russo, at the Lincoln Park Presbyterian Church, 600 W Fullerton. Show times are Sun 7&9, Mon 8pm.

MUSIC

West Side Soul

L&A 1422 S Pulaski
Walton's Corner S Roosevelt & Washtenaw
Club Alex 1815 W Roosevelt
Sportsman's Roosevelt & Kedzie
Big Dukes 2500 W Roosevelt

At El Panama, 74th & Stoney Island, every Thurs 9-2am the Chairmen of Soul present a psychedelic strut.

Rose & Kelly's 308 E Pershing is open every Mon at 8pm with the best music happenings.

Chicago Blues Scene

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Williams Lounge 4223 W Madison
Garfield Lounge Madison & Homan
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For the latest blues happenings drop by the Jazz Record Mart at 7 W Grand, & they'll tell you where it's at.

The New Quiet Knight is at 953 W Belmont featuring the finest music, drinks, food, soft drinks, coffee...ample parking nearby. Tues is blues nite with Siegal/Schwall. Call 348-9509 for more information.

Free City Music presents:
June 21- Wilderness Road, Truth, Jessie, and possibly Baby Huey, Pure Smack.
in Lincoln Park at the public forum. Sound System by Euphoria Blimp-works.

Calendar

FRED HAMPTON MEMORIAL CONCERT will be on Sunday, June 28, in Grant Park featuring Spirit, Brian Auger and The Trinity, and Buffy St. Marie. Absolutely FREE.

Heads Up, 386 Hainsville Road in Roundlake Pk., has got a good thing going. Located on an 11 acre lakefront property, it is the perfect refuge for city-slickers to get away from it all. It features a head shop, leather shop, ice-cream parlor, record shop, cake bar, and good vibes. Plus the fact it has FREE jam sessions on Tues. & Friday nights, & occasionally weekends. Open every night at 8pm. For further info & directions call 546-8005.

If you're under 21 and cannot get into the Blues Bars the next best thing is Mojo. 78 new releases and everything in between. Interviews with blues folk. Host Cary Baker, Tues 7:30pm on WNTD radio, 88.1 FM.

The Earl of Old Town West, 4343 Harlem in Norridge presents Dee Dee Wright and Brian Gieler on Fridays & Saturdays & sometimes on Sundays (which will be announced) thru June

'The Sally Miller Concert' will be performed at the Village School of Folk Music, 631 Deerfield Rd., Deerfield, on Sunday June 21 at 8pm. Admission is \$1.50. For further info call 945-5321.

What's happening at the Aragon Ballroom: June 19-Traffic with Stevie Winwood, Chicago Cast of Hair, Bloomsbury People, Edmonds & Curley.

June 26- 10 Years After, (& 27) B. B. King, Motta Hoople, Brownsville Station.

Tickets available at all Ticketron outlets and by phoning T-I-C-K-E-T-S.

The Blue Gargoyle at 5655 S University holds Hoot & Rap sessions every Wed & Thurs nite. Call 955-5826 for more information.

Social Encounter with sensory awareness & interpersonal relationship experiences every Weds 7:30-10pm at The Center, 140 N State. \$3.50 admission. Call 641-5695 for reservations.

Steve&Nans coffee house 10708 W 71 St in La-Grange open every day from 9am featuring Nans famous spaghetti.

Cafe Pergolesi 3404 N Halsted, coffeehouse, bridge, chess, local artists gallery, baroque music. Nightly 6-12, Sat & Sun til 1am: No cover, no minimum.

The Earl of Old Town features live folk music nightly, 1615 N Wells, 9-4am.

WEEKENDS Harper Theater Coffee House Revue of improvisation & satire by the New Old Fashioned Players every Fri & Sat nite 9-1am. Folk, bluegrass & balladeers are also featured.

It's Here coffeehouse 6455 N Sheridan features folk singers & satirists, Fri-Sun. Doors open at 7:30, shows at 8 & 10:30, \$2.50 per person 75¢ min. Call SH3-9781 for more information.

Saturday's Child Coffeehouse 212 Lincoln, Porter Ind (get off Ind. Toll Rd at Chesterton) Fri & Sat 8-12pm open stage Fridays continuous entertainment & food. \$1.25.

The College of Complexes presents guest speakers every Sat nite at 9pm. Cost is only \$1. The College is located at 105 W Grand. Call 664-4440 for more information.



CONTINUING

The Other Door coffeehouse, 3124 N Broadway is open weekdays 7pm to 2am, Fridays 9:30pm with open poetry readings, Sat & Sun 1pm to ? Free community music on Sundays.

The New Product Line coffeehouse in Arlington Hts is open Fri 8-12. Live entertainment and recreation at 500 E Miror. Call 255-8850 for more information.

Antigone Coffeehouse, 419 Lincolnway (basement of Teen Center, entrance in alley), LaPorte Ind., Sat 8-12pm. Folk music, impromptu, and all around fun & food. Admission only 75¢.

Coffeehouse-crafts center at 1157 N LaSalle Fridays & Saturdays 8-12:30. Coffee, rap, popcorn. Do your thing. FREE

The Community Arts Foundation invites Chicagoans to "come and play" theater games every Sun at 3pm. Admission is \$2. Call 525-1052 for info or reservations.

The Diocese of Chicago of the Universal Life Church Coffee House, 1049 W Polk, gets it on nitely. Sounds weekends. "It's open when the light's on."

FREE FILMS from Newsreel every Wed night at 8 - Neighborhood commons, Wisconsin & Fremont. If you've got films to show, call David at 248-9858.

9th Way Coffee House 116 S Michigan rm 1108, 8pm Fridays.

RAHAB's coffee house, 1649 N Wells. Coffee, cider, music, discussion, poetry. Only 50¢.

COMMUNITY

FREE FEED at the Grace Lutheran Church, 555 W Belden every Wed at 6pm.

The Ranch Triangle is an organization fighting proposed plans for urban renewal in the Halsted-Armitage Community. The proposes plans do not include plans for low & moderate housing. If you want to help call 248-3886.

SCLS (Operation Breadbasket) has a free breakfast program every morning Mon-Fri, 7-10am at St Anna Church 55th & LaSalle Sts and also at Christ the King Lutheran Church 3700 Lake Park. If you want to help call Mrs Bell at 723-2226.

STOP DEATH The Cryonics Society of Illinois (people against death) is trying to get it together. Call Lucille at 468-0462 or John at 276-9166 for more info.

Gay Liberation welcomes interested people to attend its meetings and to participate in the gay movement. For further information call:

North Side	477-3724
South Side/Univ of Chicago	955-7433
West Side/Univ of Illinois	246-3551
Loop/Roosevelt Univ	525-5268
Northern Suburbs/Northwestern Univ	338-8241
Northern Suburbs/Northwestern Univ	338-8241
Gay Womens Caucus	955-7433 (South Side)
	642-7476 (North Side)

NEED HELP? Free medical & legal help, food, housing and warmth. It's a solid thing. Call the Looking Glass at 334-2601 or come to 1725 Wilson. Open 24 hours a day.

Student Mob, 9 S Clinton, holds open meetings each Sat at 1:00 in the Univ of Ill Union Bldg.

Evanston Free Univ opened in Jan. They need people to teach. For catalogue or more info write or call Ron Freund, 804 Washington St, Evanston, 328-8769 or Gigi at 869-9597.

If you want to do something about all that shit floating around in the air contact Citizens Revolt Against Pollution (CRAP) at 463-0308.

ACLU needs office volunteers during the day. Call 236-5564 or stop in at 6 S Clark.

ART

Drawings & paintings by artist-reporter Franklin McMahon are now being shown at the Chicago Historical Society, North Ave & Clark, 9:30 to 4:30 daily; 12:30 to 5:30 Sundays thru October.

The abstract art works of Carol Tepperman will be on display in the lobby of the Garland Building, 111 N. Wabash, on July 1-31. The lobby exhibit will be open 9 am to 6 pm, except on Sundays.

From June 9-27, a collection of paintings, batics, and drawings by Katherine Anderson will be displayed in the Art Lounge, Chicago Illini Union, 828 S. Wolcott Ave. The exhibit is free and will be open from 9am to 5pm daily.

SPECIAL

THE CONCERNED CITIZENS SURVIVAL FRONT is sponsoring a community festival on Sunday, June 28, on the grounds of the McCormick Seminary, 800 W. Belden. It will feature games and entertainment for the whole family from 3:00 p.m. to midnight. FREE.

The YLO calls for a mass meeting Sunday June 21 at 4pm at 834 W. Armitage to discuss the recent hospital protests.

The Chicago Socialist Summer School will open on Mon., June 22 at 7:30pm, in Rm. 310, 180 N. Wacker. \$35 per session, \$5 all summer.

The West Suburban Women's Lib. Group is sponsoring a Free Forum on Women on June 18, 25, July 2&9 at 7:27pm at The Third Unitarian Church, 301 N. Mayfield, Chicago. Child care will be provided at church. For info call 2287-3639 or 383-8322.

Free Feeds are already happening at the Sunday love-ins in Lincoln Park. If you're hungry, come and get it. Donations are needed to keep 'em going.

The drug abuse problem is far worse than everybody thinks, according to Dr. Walter Menninger, staff psychiatrist at the Menninger Foundation. "In recent years," he said, "the American people have annually consumed nearly 2.5 billion gallons of alcoholic beverages, 34 million pounds of aspirin, 18 million pounds of vitamins; nearly three million pounds of barbiturates and tranquilizers—and the medicine cabinets of the American home have never been so full." Not to mention the uncountable gallons of coffee, the trillions of cigarettes, the millions of pounds of amphetamines, and the millions of pounds of additives which are put in food to retard spoilage, add flavor, change color, etc. All of the above are dangerous drugs, and should be used with care, if at all. The injurious effects of alcohol, including death, need not be cataloged; aspirin causes serious damage to the digestive lining; vitamins falsely lead one to believe he is getting enough, when in fact no commercial vitamin capsule supplies the whole spectrum of vitamins; barbiturates and tranquilizers are famous for the suicides they so easily facilitate; coffee and amphetamines rob the body of long-term strength and destroy vital tissues, the multitude of food additives have among them agents which can cause cancer, blindness, and myriad other ailments—none of the additives have been sufficiently tested; and of course cigarettes will put you in your grave.

GIMME A
HAMBURGER
W/IT' EVERYTING.

Washington D.C.—Two black policemen have told a surprised House panel investigating campus grievances that they're dropping out.

Patrolman Dick Moss, 26, after four years on the New York force, and Patrolman Lawrence Finn, 29, with five years on the Newark force, told the panel May 21 that they were quitting because they didn't want to use violence against students to put down campus disruptions.

Moss said his decision was a "belated culmination of events mainly the Yip-in last year at Grand Central Station."

"The criminal activity of the police in beating up kids really got to me," said Moss. "If this is what is going to happen to white students—let alone what police may do to Black kids—then it's time to get the hell out."

Leary is still in jail without bail. He is caught up in the most fantastic legal web the courts could have ever devised. They've got him for ten years in Texas and ten years in California. The crime is grass. In Texas he carried it and in California he possessed it.

Apparently the law really wants Leary because they won't give him bail.

In 1965 Leary, his wife Rosemary, his son John and daughter Susan attempted to cross the border at Laredo, Texas. They were turned back by Mexican Secret Service officers. As they came back across the bridge customs officials found a half and ounce of marijuana on Susan. Timothy took the beef and was convicted of importation of grass. He was sentenced to thirty years and fined \$40,000.00.

Tim appealed that, naturally, and it was finally thrown out by the Supreme Court.

The U.S. government decided to change the charge from importation to transportation of grass and in a retrial Leary was convicted. Judge Ben Connally sentenced Leary to ten years and denied him bail on the grounds he is a menace to society.

Essentially the same thing happened in Orange County in February of this year. Time had been convicted for possession of a couple of roaches of grass found in the ash tray of his car. The judge gave him ten years for possession and he also denied Leary bail. Rosemary got six months and his son John is now doing 90 days in Vacaville for being with him.

They also have Leary on ice for a bust at Millbrook that took place in 1967. Leary is charged with a dozen misdemeanors including the "conspiracy to practise religion." Leary is going to fight the dope laws on that case claiming they are based on superstition and grossly inaccurate information. The trial should start soon and will cost \$100,000 according to his lawyers.

Leary can't get out of jail.

His latest appeal for bail reached Justice Douglas who presides over this Federal district and the judge turned him down. Douglas claimed he was powerless since California statutes give judges the right to deny bail.

Meanwhile Leary has been shuttled from joint to joint and he now resides in San Luis Obispo prison along with Huey Newton. At one point he was transferred from Vacaville to Chino where the authorities had him spend a couple nights in a cell with his son Jack.

Leary is flat broke and his support organization is in desperate need of energetic assistance. They're called Holding Together, located at 1240 Queens Road in Berkeley.

The report from Thor Heyerdahl, sailing across the Atlantic in his papyrus boat Ra-2, is that the entire Atlantic ocean seems to be afloat with globs of oil, ranging in size from pebble to basketball. The globs are all crude oil, the kind that gets shipped around in oil tankers. Ra-2 has been running into them since she started out, and the density of distribution seems to be about uniform, leading Heyerdahl to speculate that the entire Atlantic is covered. At times, he says, the globs have made ocean dips very unpleasant. Last year, you will remember, it was Heyerdahl in the waterlogged Ra-1 who reported sailing through "five days of styrofoam" in the mid-Atlantic.

The last couple of weeks have been very instructive on the kinds of things that happen in courtrooms. First, Chicago's long-standing law against husbands being in the delivery room when their baby is born was finally struck down by Judge Alexander J. Napoli as being "overly broad and unconstitutional", but not before the corporation counsels present had argued that the law was reasonable because husbands might faint and injure themselves and then sue the hospital, if they were allowed in the delivery room. (Come on, now, fellas, surely you can come up with a better one than that.) Then, Federal District Judge Joseph Perry ruled that two male Oswego high school students had to cut their hair because of "difficulties which could arise if some unruly or ill-mannered or malicious-minded boy entered a girl's washroom—or vice versa", and presumably, the teachers couldn't tell them apart. (Come to think of it, the Corporation Counsels probably would do pretty well as Perry's speechwriters.)

Indictments for The Day After (TDA) actions came down last week in Seattle and Isla Vista, Cal. TDA, of course, was the nationwide protests set off by the conviction of the Chicago Conspiracy in February. In Seattle, eight members of the Seattle Liberation Front were indicted under the Rap Brown Act, the same law used on the Chicago 8. In Isla Vista, 17 people were indicted for their alleged roles in burning the Bank of Amerika there. Some of the 17 were thousands of miles away when the burning occurred, which we know from experience is no defense when the state sets out for revenge. The indictments set off another round in the continuing war between people and pigs in that community...fittingly the pigs chose garbage trucks as their main offensive weapons, crashing through barricades and spraying tear gas. Apparently, they went totally hogwild when the people tried to burn down the Bank of Amerika for the third time. The arson attempt failed, but the pigs went on a spree which is apparently still going full steam as we go to press. A thousand arrests, bringing the total since March to over two thousand. Busting into houses, random clubbing, 7:30 to 6:30 curfew, etc. Arrested people are tied with nylon wristcuffs, tight enough to cut off circulation, for hours at a time. A face in a window is reportedly enough provocation for the pigs to bust in, drag everyone out, beat and arrest them. On June 11, the County Supervisors, declared Isla Vista a disaster area, authorizing National Guard troops to come in. "It's unbelievable what has been going on," said an economics professor. "Now I know what it was like to live in Nazi Germany."

Something's going on in Stateville, Mississippi, but the news seems to have been blacked out. A small inside article in the N.Y. Times reported 100 blacks had been busted as a result of week-long rioting over the dismissal of 30 black teachers at the college there, and another report said that one black had been killed. Then another small report June 11 said that 170 more had been busted.

The third Venceremos Brigade, which will consist of 500 American students, will leave the U.S. late in July for four weeks of citrus fruit picking on the Isle of Youth. The island, formerly called the Isle of Pines, has been transformed from a bleak prison colony to a thriving agricultural area, populated mostly by young people and proudly aiming to become "the first communist region of Cuba."

Selection of participants will be made on a regional basis and will favor those most committed to hard work (under unpleasant climatic conditions) and those who are sincerely struggling against racist and sexist attitudes.

As in the first two U.S. brigades, which contributed to the Cuban sugar harvest, the work will be organized on a collective basis in a Cuban work camp. After the work period, the brigadistas will leave the Isle of Youth for a tour of Cuba. If you're interested, call the Seed.

roaches

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Dear Seed,

I really dig your paper, because you print uncensored news. The other Czechago papers don't (excluding the other undergrounds). Making It Together and Tim Yippiel let the brothers and sisters on to all kinds of free shit. Your High School page gave my school (Niles East) a real good writeup about our walkout in Vol. 4, 13 and Vol. 5, 1. Your intercourse is a lot better than Seek and Ye Shall Find because it's free, and that's right on because a message of this sort should belong to the people! If people want large display ads for capitalistic purposes, then they should pay, but Intercourse is the messenger of the people.

All power to the people
Steve Glouchowsky

Dear Brothers and Sisters at the Seed,

As military counselors for CADRE and AFSC, we have talked to a number of GI's about their treatment in Chicago. What these guys tell us—and the stories told by other people they have contact with (friends and family) is that this treatment is uniformly shitty. What disturbs us the most, and this is why we are writing you, is that the people responsible for some of the worst shit are heads and street people.

The "Boots" at Great Lakes Naval Training Center in North Chicago spend all week in the most inhuman organization any of us will ever have contact with, learning to kill Vietnamese without even thinking. They come to Chicago hoping to escape this inhumanity, only to find that the only way they can enjoy themselves is in skin flicks or with the USO—at least there they don't get hassled. Brothers and sisters on the street—these guys are not your enemy. As long as there's a draft—in fact, as long as this country retains its present capitalist form—there are going to be guys in the military who are probably just like you and don't want to be in anymore than anyone wants to be in school. A guy expects to get hassled by the pigs and by adults; when he gets hassled by long-hairs it's a real bummer. It also makes it much harder for those people who are trying to build a movement among soldiers and sailors, like the people putting out NAVY TIMES ARE CHANGIN', a base underground at Great Lakes.

In contrast to the general treatment, many sailors have told us that Seed salespeople have been great to them, helping them in many ways. If you run into a GI on C, or C

the weekend, try to help him if you can. If he needs counseling, send him to CADRE, AFSC, or the Chicago Legal Defense Committee. If he needs a crash pad, AT LEAST get him to the Servicemen's center in the Loop. If he just needs somebody HUMAN to talk to, why don't you try it? You might meet somebody important.

Power to the Seed salesmen, and power to the GIs building a movement!

Karen Norberg
Linda Haase
Bill Harrison
Dave Hakken

For more information, contact Dave Hakken, AFSC

HA7-2533 Tues and Thurs
955-5826 Blue Gargoyle---messages

To the Editor:

We, the undersigned, are soldiers of the United States Military Reserve forces.

We wear the same uniform as the American troops being killed and maimed every day in Vietnam. We want those soldiers home—alive.

We demand total withdrawal of ALL our fellow American soldiers from Vietnam now. Not just combat troops, not just ground forces, but ALL troops.

We demand total withdrawal now of all the American soldiers advising the armies of dictatorships throughout Latin America and Asia. We don't want Guatemala, Thailand, or Bolivia to become the Vietnams of the 1970's. One Vietnam is enough; too many people have been killed already to preserve America's overseas empire.

As men who have served in the armed forces, we have seen first hand the dangerously growing power of American militarism. As soldiers and as citizens we believe we have a special obligation to speak out against it.

L/Cpl. Stephen Pizzo, Marine Corps Reserve
AB Chuck Williams, Air Force Reserve
PFC Robert Domergue, Army Reserve
—and over 250 other National Guardsmen
and Reservists from all branches of the US
armed forces. Any member of the Reserves
or Guard wishing to add his name may
write P.O. Box 4398, Berkeley, Cal. 94704

OPEN LETTER TO "NON-LIBERATED" HOMOSEXUALS

I use the term homosexual because I can't stand "lesbian" (it sounds like leprosy, no matter how you use inflection) or "gay" (did you ever really know one that was "gay"?). I am beginning to believe that I am the only straight-looking, fairly attractively feminine female homosexual in Chicago. You see the "dikes"—or the hostile, openly aggressive ones that usually mean nothing but trouble—but the poor, "unliberated" homosexuals who have been raised to despise themselves and grow up intuitively fighting like hell to look and act straight for mom and dad, and later, for all their straight friends (and I have many, and they are great friends), go on through life never "coming out" (as you put it) because they've just been taught too long and too harshly (hammer to the head) that to be homosexual is worse than being DEAD. It's like being a Negro and trying to cover up with white powder all the time. And I've played the role ("straight") so long that I don't dare "come out" and be "gay" or march in the streets.

I did write to a homosexual publication out of town once, and told them my situation and really begged them to either just write to me and talk to me, or tell me of any groups, etc. (which I probably would never attend). But all they did was ignore me, until about three months later when they asked me for a contribution for their cause.

Are there any more like me out there? Or are there only the "go naked in the streets" radicals who want to jump up and down for overt homosexuality? Does anybody know what the Daughters of Bilitis is? Where are they? Does anybody know of any other "non-liberated" homosexuals who fear for their reputations at their jobs, their families, their straight friends? Help!!

Dear Editor:

It is quite obvious that Martha Mitchell is on Dexys or some other goofballs—by prescription, of course. We feel her tirades are a beautiful and destructive force to the Establishment. We should set out on a campaign to encourage her to speak out as often as she wishes. She now has a press agent, undoubtedly hired to pacify and muzzle her, but a bit of reverse psychology should cause this sick super-bigoted ego to break right on through and add another nail to the G.O.P. coffin.

We also agree to the censure given to Jerry Rubin. His ploys do cheapen his cause. He is bright enough to put over his point minus the window-dressing and war-paint. He had a true golden opportunity to make his opposition look ridiculous during his last visit to the Caveat show, where instead he made a moron look good. Rubin came close to losing Cavett's empathy as well. Wake up, then "Do It!" Jerry!

Always yours,
Carl and Cindy

To the Editors of the Seed:

Read the glowing film reviews of "A Man Called Horse" and then go see it. I expected to be thrilled with the new thrust toward awareness of humanity—instead, I came out of the Roosevelt Theatre yesterday SHAKING WITH ANGER.

Being neither red nor white, I found it particularly significant that I found the film viciously racist, its purpose being to destroy the current wave of sympathy for the plight of the Indians and their active protest of the treatment they have received.

Is the government fed up with paying? Yesterday's headlines: U.S. SETTLES SEMINOLE LAND SUIT FOR \$12 MILLION.

The racism is most apparent by the film's stupid assertion that only by adopting the white man's tactical know how (don't shoot till you see the whites of their eyes!) has the Indian survived at all—and by extension, therefore, by the love and protection of the great white father, the Indian today is much better off than he would have been "unassisted."

It is such a subtle, remarkable job of distortion by omission, abetted by its documentary label.

A pseudo-sympathetic strain is maintained throughout the film—the better to fool you, my dear. Please see the film at least 1½ times for its "grim-ness" to come thru.

Virginia Julien

Dear Judge Epton:

When I learned that you had made talks in patriotism a part of the sentences of the Weather people I felt compelled to appoint myself as one who would speak to them. Let me quickly explain that I am a teacher of long standing, a writer of Sunday School curriculum, a writer in the field of American history and a veteran of World War II who saw action in the South Pacific.

Surely some ideas that the weatherfolks have about racism must be cleared up if they are to become good, solid Americans. Young people tend to exaggerate. If a black, pregnant woman is lynched in Valdosta, Georgia in the early 1900's, if she is hung up and a fire started under her, if she is cut by one white Georgian man and her premature baby spills out bawling and if the whiteman stomps it with his heel then they would make racists out of Americans. Sure it was a Sunday of sport like a bunch of red blooded Americans having nothing to do said, "Let's go out and catch us a nigger." But you know we don't do that anymore and so we can be proud of American justice today. Well, the recent grand jury did find that the police investigating group coached the police as to what questions they would ask and what answers they should give in the Fred Hampton case. Some young people are wearing a button with the scales of justice and the word BULLSHIT but then these are just a few and American justice is not that, as you know Judge. Now maybe our red blooded American soldiers in Vietnam do call those folks "gooks" but these are isolated cases. They say that in the Korean conflict we called them "gooks" too, but these, as you know Judge, are isolated cases. We don't use derogatory words in red, white, blue American to call the Italians wops, the Jews kikes, the Polish Polacks, or the Puerto-Ricans spics—not in America we don't! I won't let them lie about it, Judge, and give us a bad name. We're not like that in America. The Klan is a thing of the past, Negroes aren't killed anymore (that is, those who behave aren't killed.) They never had it so good. They can live anywhere, join the construction trades and earn \$10 an hour! By God, Judge, ain't it great to be an American?!!

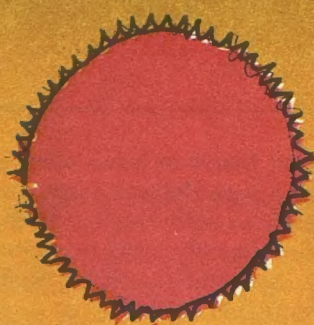
Just give me a chance to talk to those wild kids, Judge. Just let them tell me that there are hungry colored kids in America going to bed on an oatmeal supper (say Judge, how are the steaks at the Carriage House these days?). Just let them tell me things like that. And let them tell me that Napalm gas is poured down on Vietnamese children and that it can't be put out and that it burns and burns. And then they try to get at the Dow Chemical Company for it. America was built by pioneers, hardworking companies—and the men on the board of directors are real Americans! (Say, Judge, that stock has been pretty good, got some shares myself.) And I'll tell them what good men we have in government. Our own Mayor Daley appointed a board to deal with pollution (we're doing something about our problems besides breaking windows!) The young people question a man appointed on the committee to control pollution who has U.S. Steel stock just because U.S. Steel Corporation is a big pollution offender. The mayor's appointee doesn't disclaim his U.S. Steel stock and says that he can certainly act against the company if he has to. He says that he will act independently and that the fact that he has U.S. Steel stock will not influence him one single bit. The students ask him to sell it and he said, "Yeah, I'll sell it but only if I get a good price for it. Can't sell it if the the market is down." Now I ask you Judge why the hell should he sell his U.S. Steel stock? It's a good stock, isn't it and you wouldn't sell it either if you had a good thing going. Now why the hell should one have to sell it? It's part of our good American enterprise and a buck is a buck and that is what made our country and that is what keeps it great!

So to end this, I say as Billy Graham says: "God Bless American Business," and I say everyone in the whole world better respect it too because if they don't we can send a few marines around and a few warships around and get that respect. The Japs (oh, I mean the Japanese) found out how we did it at Hiroshima and Nagasaki. So Judge, please consider me as a real, beer-drinking, TV-viewing, football-loving, God-fearing American. And I'll tell those Weather kids something.

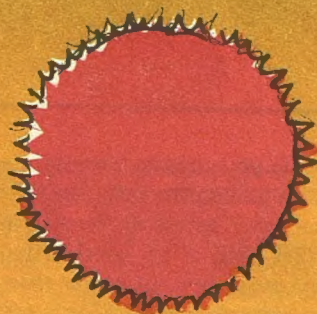
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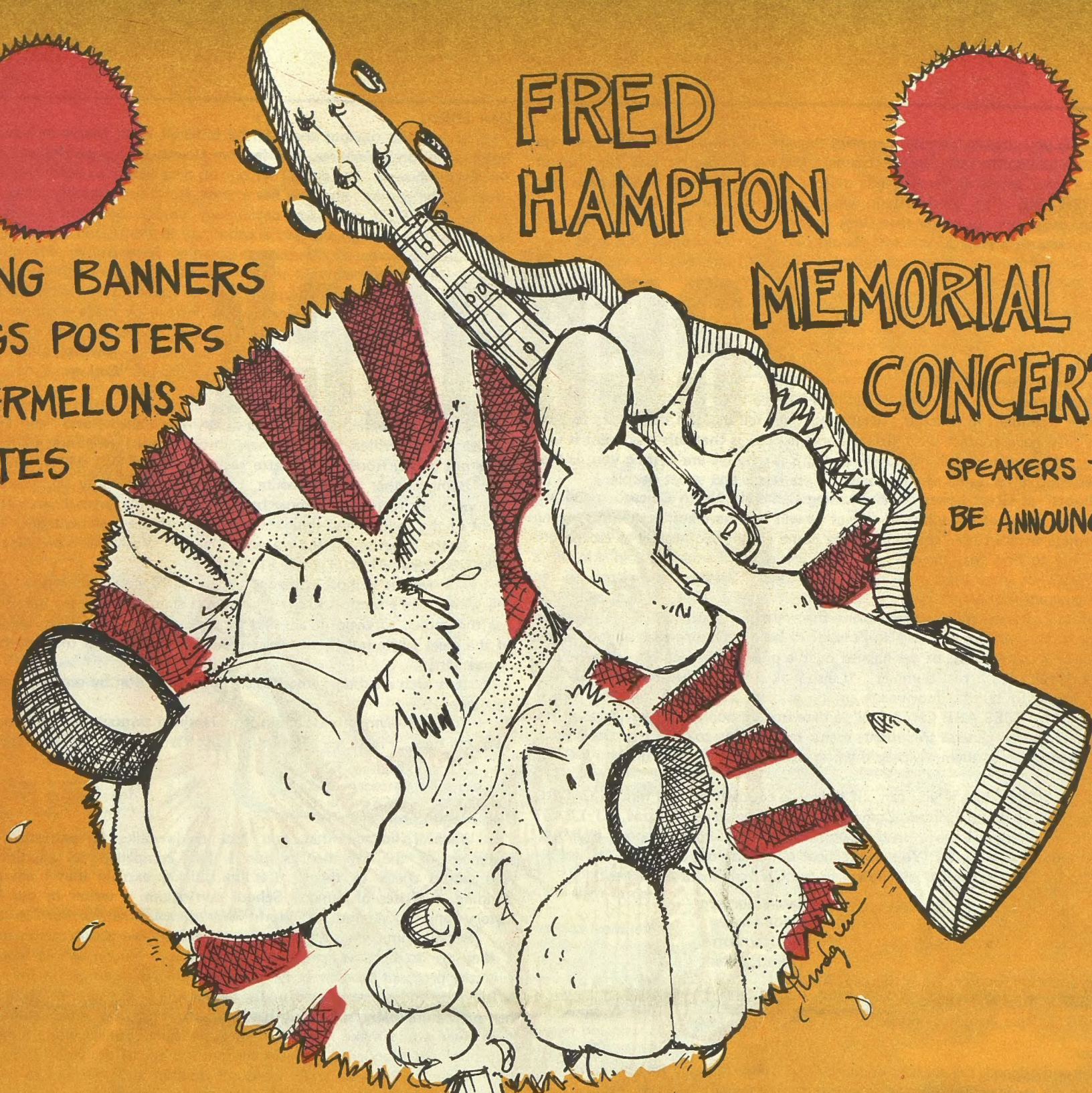
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